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**THURSDAY KEYNOTE: Robert Underwood, University of Guam – forthcoming**

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**FRIDAY KEYNOTE: Greg Dvorak, Hitotsubashi University**

**Coral Currents: Making Sense of the Present Pasts of Kwajalein Atoll, 2016**

Contemporary Kwajalein Atoll is a place where Pacific pasts, presents, and futures coincide in the reefs of the largest inhabited lagoon on earth. It is a microcosmic symbol of the multiply colonized and militarized seascapes that exist throughout Micronesia and other parts of Oceania; and more importantly, it is also a powerful symbol of enduring Islander resistance, resourcefulness, creativity, and strength despite over seventy years of US military occupation. Not long after the Compact of Free Association was renewed between the Republic of the Marshall Islands and the United States in 2003—which included an option for the Kwajalein lease to be extended until 2086—landowners began a campaign to protest American hegemony in their islands by refusing to sign the Land Use Agreement (LUA) needed to finalize the agreement. Disgruntled that their own government had neglected their demands for better compensation and treatment and enraged by the prospects of allowing Americans to use their land and lagoon with insufficient funding and inadequate living conditions for Marshallese base workers and their families on Ebeye islet, they vowed to oust the U.S. military from their lands by 2016, when their original LUA had been set to expire. 2016 thus became a utopian future for many of the people of Kwajalein, who imagined a cultural revival, a return to subsistence living, and new ways to thrive. Yet this dream dissipated in 2011, when leaders quietly cashed in on increased payments from the US and signed away the future of their atoll, to conflicting reactions from their people. Meanwhile, as rising waters increasingly threaten the very existence of land in the Marshall Islands as a whole, new challenges, questions, and possibilities have emerged. In this talk, we will visit both the envisioned 2016 of the past and the 2016 of today in the larger context of Kwajalein’s deeper reef-time, considering the broader implications for the region and the challenges faced by the new generation of politicians, activists, and artists who will navigate these Micronesian waters next.

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**SATURDAY MORNING KEYNOTE: Katerina Teaiwa, Australian National University**

**Transdisciplinary Approaches to Pacific Pasts [Presents and Futures]**

In 1972 at the first Festival of Pacific Arts in Suva, a dance group from Rabi Island in Northern Fiji performed a dance theater telling the story of their displacement from Banaba, in what is now Kiribati, to Rabi. While their message sought to capture the attention of a global audience, their narrative was firmly grounded in the critical importance of their ancestral homeland for maintaining a sense of identity and meaning in a new home country. In contrast to insights gained when thinking about migration or movement by choice, the relocation or forced migration of Pacific Islanders across cultural and national borders for colonial, imperial, or environmental reasons compels us to rethink various temporal and material dimensions of indigeneity and identity. My own academic journey has involved transdisciplinary approaches to understanding Oceania, weaving film, dance, ethnography, science,

archival research and indigenous studies. I will reflect on this process and my ongoing efforts to transform research on Banaban phosphate histories into artistic projects for broader audiences.

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**CLOSING KEYNOTE: David Hanlon, University of Hawai'i at Mānoa**

**Losing Oceania for the Pacific and the World**

Pacific history has been rediscovered of late by those seeking to incorporate the region into more transnational, global and world histories. There is much good to be derived from regional and comparative approaches that link Pacific pasts to larger historical processes and to the boundary defying movement of peoples, goods and ideas. Pacific history needs very much to be in conversation with historians and theorists from elsewhere. There is also the issue of recovery. Drawing inspiration from the works of Greg Denning, Vince Diaz and others, I address the persisting need for the recovery of deeper Oceanic pasts that bear on our shared if unequal present; an effort made even more necessary by the generalizations and omissions that come with a globalizing approach to Islands' pasts. In this effort at recovery, I look to imagination, discursive flourish, indigenous knowledge, and deep time as integral methodologies that offer the possibility of transcending the conventions of historical research in the Pacific on a voyage that is ultimately about liberation.

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**Julie Adams, The British Museum**

**Magic and Memory: Paul Denys Montague's Collecting in New Caledonia**

This paper explores the intersection of the First World War and the fledgling fortunes of anthropology with reference to the short life and work of Paul Denys Montague, whose research amongst New Caledonia's Kanak people was both shaped and shortened by the outbreak of war in Europe in 1914. Beloved of the Bloomsbury set and a product of both the progressive Bedales School and the mentorship of Alfred Cort Haddon, Montague found himself in the Pacific as a young researcher. The archive he assembled evidences today the unguessed historical connections between Kanak acculturation and the seemingly distant conflicts of European modernity.

In thinking through Montague's collection today, I argue, we may find new modes of multidirectional memory that enable us to reconceive the relations between local and global, collecting and community, memory and magic.

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**Johnson Ahupa, University of Goroka**

**The Asian Enclave - Chinese impact on Urbanization in Goroka**

Urban development in Papua New Guinea begins with the arrival and settlement of Europeans in 1800's. Since then the process of urbanization until Independence has been one of gradual progression. The geophysical make up of Papua New Guinea and the lack of capital investment, among other factors, have continued to pose important challenges to urban development policies. After independence, Papua New Guinea continued to experience a marked increase in the rate of urbanization; hence, the

rate of urban development remains different for different regions and will likely remain as such, provided the current trend continues. My research topic will be on the Chinese impact on urbanization in Goroka. The research attempts to dissect and examine theoretical and empirical data to provide an explanation of the hypothesis, "Chinese can only contribute positively to the urbanization process, provided the political and economic climate is stable."

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**Johnson Ahupa, University of Goroka**

**Tok Pisin Prevalence Detrimental to Local Lingua Survivability - the Alekano – Gahuku Language Case of the Goroka Town Margin Areas**

The Alekano language is on the verge of disappearing because of the prevalence of Tok Pisin among younger generations. Young Alekanos hardly speak their vernacular, even though the spoken language is generally understood. The number of Alekano speakers is in decline, both through death or migration. Alekano will most likely disappear in a generation or two, if the predominant use of Tok Pisin continues, signifying the demise of culture, the mainstay of societal continuity. Broadly speaking, there is a lack of interest in the Alekano language; many perceive it to be irrelevant in a rapidly changing world. This study offers brief philosophical and empirical insights into the Alekano language with a view of promoting further scholarly research. The study focuses on the various factors that inhibit Alekano learning and examines the reasons for the explosive growth of Tok Pisin usage which is steadily contributing to the decline of Alekano.

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**Dåkot-ta Alcantara-Camacho, Independent**

**Nānan nanā-hu... Fanekungok i Linalai-hu: I Hinengok nu Kāna yan I Finatto' ni Inafa'maolek ni Linalai [Mother of My Mother... Please Listen to my Chant: The Sound of Spiritual Authority and the Return of Balance with All of Creation through Chant]**

Matao pina'ok (ceremonies) invoking chant open communication with the ancestors to maintain harmonious relationships with the spirits. Ancestral presence co-exists with shifting political forces, and empowers present day descendants with kāna (spiritual authority). Whether articulated in traditional styles such as I Fanlalai'an Oral History Project or by musicians such as Dåkot-ta Alcantara-Camacho weaving hip hop music with i penggan Matao (Chamorro culture), contemporary Matao artists continue ancestral practices of intuitive creativity, innovating new methodologies for cultural expression. I taotao-ta, seeking return to ceremonial life ways signaled by Lukao Fuha and other Gupot across the world, invites experimentation with sonically embodied prayer practices opening channels of joyous exploration into the realms of ancestral knowing. These communications bolster the collective health of the Matao lineage and provide culturally specific sounds to cultivate indigenous consciousness and a return to balance with all of creation, inafa'maolek.

**Opeta Alefaio, National Archives of Fiji**

**Making History**

In the Pacific, aged and at risk media collections are a "problem" no one wants. But these materials hold immense opportunity to engage with the public and connect people with their heritage. In the case of Fiji, at risk media has been salvaged and has captivated the imagination of large portions of the public, enabling the National Archives of Fiji to engage with the community (the owners of the collection) in new and powerful ways. This has engendered a growing appreciation of archives as Fijians become actively involved in the reclamation and revitalization of their heritage through social media. They are "making history" as they add important (metadata) information to the national archival holdings by using social media technology.

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**Wilbert Alik, College of the Marshall Islands  
Eleanor Kleiber, University of Hawai'i**

**Genealogies of the Marshall Islands**

Wilbert Alik, head of the Department of Marshallese Studies at the College of the Marshall Islands (CMI), is collaborating with University of Hawai'i at Mānoa (UHM) Library's Pacific Collection to define access to many Marshall Islands genealogies that are part of anthropological archives held at the UHM Pacific Collection. These genealogies are objects of cultural significance and the library acknowledges that moral rights to determine access still rest with the descendants of the families described. The purpose of this project is to at once respect the rights of the descendants while also defining a process that facilitates access to this material for research purposes. The CMI/UHM collaboration has resulted in a unique process of negotiation involving the Council of High Chief of the Marshall Islands and is a good example of a library and a community working together to improve access to the past.

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**Tricia Allen, Windward Community College, University of Hawai'i Community College System**

**Tatau, Tapu and a Tale of Two Women**

In the Western Pacific it is well known that women were often practitioners in the application of tattoo. In Samoa a legend tells of the origin of tattooing. Two women swimming from Fiji to Samoa brought their tools and their art. Although this may seem a whimsical myth, I present evidence that this legend corresponds to a change that did occur in tattoo practices in the eastern Pacific. Both the role of the tattooist and the placement of certain tattoos went through a gender reversal. I will argue that these tattoos were intricately tied to the social systems and management of kapu in Polynesia.

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**Courtney-Savali Andrews, New Zealand School of Music, Victoria University of Wellington**

**Black Music Matters in the Pacific: A Comparative Musical History of Afrocentric Religious and Social Movements in New Zealand from the Fisk Jubilee Singers to D'Angelo**

Since the emergence of a thriving Pacific circuit of the late 1800s, black entertainers have purposefully delivered their stories of resistance, endurance and imaginings of freedom and sovereignty—in this life and beyond— to Maori and Pasifika peoples facing analogous social challenges in New Zealand. This paper will explore the Afro-centric empowerment messages conveyed by black entertainers rooted in Afro-diasporic religious traditions that specifically brought their music to New Zealand with an agenda for social change. From the Protestant Negro Spiritual and reggae of Rastafarianism, to the “shout” and harmonic dissonance of contemporary Gospel/Neo-Soul/Hip-hop genres of the Black Pentecostal tradition, each personalized introduction brought a complexity of the Blues aesthetic and overall notions of blackness to particular movements. To examine the current Black Lives Matter movement as it finds voices in New Zealand and throughout the Pacific, the discussion will conclude with an analysis of responses to D’Angelo’s upcoming concert in Wellington, NZ as he brings his thoughts representing this movement with his latest project, Black Messiah.



**Courtney-Savali Andrews, New Zealand School of Music, Victoria University of Wellington**

**Classical Polynesia: An Emerging Musicians' Class and the Development of the Shakespearean Samoan Comic Opera in Apia (1880-1930)**

Classical Polynesia presents a cursory outline considering specific personnel and circumstances that influenced the development of Samoan musical theatre and comic operas of early 20th century German Samoa. This paper will explore intersections between the influx of foreign migrant settlers in the village of Apia; the negotiated transitions of its village boundaries towards port municipality; the establishment of elite literary clubs and social organizations inclusive of “natives and half-castes”; and the rise of the Shakespearean comic operas composed and produced by the women of Apia, known as The Vine’ula. Consequently, these intersections set the stage for indigenized forms of musical theatre; the cultivation of institutions of musical instruction between European migrant settlers and village family networks; the roots of an emerging social class of revered musical families and the standardizing of artistic excellence inherited by the current wave of acclaimed Samoan opera singers and performing artists in the diaspora.



**Ryu Arai, Hitotsubashi University**

**Entangled War Memories in Guam: Aspects of “Commemorative” and “Memorial” Events**

There are commemorative and memorial World War II events on Guam that reflect war memories related to colonialism and the war on Guam and in the Northern Mariana Islands. In this paper, I will consider entangled war memories in these events, focusing on the Liberation Day parade and memorial services of WWII, particularly the participants and organizers of these ceremonies every July. When we analyze the relation between “commemorative” and “memorial” in the Mariana Islands, it is important to pay attention to perspectives of these participants and organizers.



**David Atienza, University of Guam**

**Indigenous Socio-cultural Transformations under the Spanish "Reducciones" in the Late Seventeenth Century in Guåhån, Mariana Islands.**

A significant part of the traditional historiography about the Marianas Islands has presented the late Seventeenth Century Spanish evangelization and posterior colonization in Guåhån as being a total rupture and discontinuity of the natives' cultural experience. Hence, for many years, some researchers have discarded the possibility of finding pre-contact elements in the Eighteenth and Nineteenth Century indigenous ontologies. In this paper, I propose an alternative interpretation of the Spanish sources to demonstrate a survival and adaptation of indigenous symbols of power, prestige and of their socio-cultural organization during what has been called "the Spanish Era" (1668-1898).

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**James Bayman, University of Hawai'i at Mānoa  
Sandra Montón-Subías, Pompeu Fabra University**

**Archaeology of Cultural Contact and Colonialism in Guam: A New Archaeological Project in Ritidian**

In this paper, we will present a new archaeological project that we are co-directing in Ritidian, Guam. Conflating historical written sources and archaeological information, we seek to contribute a better understanding of the historical-archaeological legacy connected to cultural contact and colonial processes related to the Hispanic Monarchy in the western Pacific. Different scholars have already considered European expansion around the world beginning at the end of the Middle Ages as the origins of what might be called the first truly global order in World History, although the Mariana Islands have nevertheless been regarded as peripheral by an important part of mainstream scholarship on the subject. On the contrary, our project claims that this area of the world is pivotal and highlights material culture in the understanding of these historical processes.

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**Jesi Lujan Bennett, University of Hawai'i at Mānoa**

**Navigating Anew: Chamorro Diaspora and Expressions of Indigeneity**

Within Oceanic History, an abundance of research and creative work discusses the historical movement of Pacific Islanders from their home islands to new host countries. Lacking in this rich epistemology are the experiences of Chamorros. With the political status of the Mariana Islands tied to the United States, Chamorros have been moving off island in large numbers since the end of World War II through military service. This presentation will examine the challenges and nuances of living within naval cities, like San Diego, California, which have thriving Chamorro communities with their own communal spaces and social organizations. Examining migration and settlement shows how Chamorros living abroad find ways to stay connected to their cultural roots through their transoceanic homes and identities. The movement of Chamorros to the United States changes how these Pacific Islanders choose to articulate their indigeneity and relate to issues of self-determination within the Mariana Islands. It is in these transoceanic spaces that light is shed on the stories, experiences, and memories of diasporic Chamorros.

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**Judith Bennett, University of Otago**

**Discovering “Native” Copra: The Changing Lens of Australian Development in New Guinea (1920-1975)**

From the beginning of Australian control of NE New Guinea as a League of Nations Mandate in 1920 and then as a UN Trust territory after World War Two, the Australian government sought to foster commercial coconut plantations to produce copra for income and revenue. For much of the interwar period the Australians in Canberra rarely considered the role of indigenous producers. This changed post World War II, but Canberra still had to deal with expatriate planters as a force, initially vital to production and to the infrastructure of the industry. This paper seeks to discover the voice and attitudes of the indigenous producers. These are largely silent in official correspondence but their presence was gradually acknowledged in part due to overall Australian policy under UN prompting but increasingly due to those New Guineans leading protests for the return of alienated lands.

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**Michael Lujan Bevacqua, University of Guam**

**Sindálu Stories: The Role of US Military Service in Shaping Contemporary Chamorro Identity**

The relationship between the Chamorros of Guam and the United States has been complicated since their island was taken by the United States in 1898. For the first 50 years of that relationship, Chamorros were governed by a military government in which they had no formal rights. Today their island is known as the “tip of America’s spear” because of its strategic importance to the US military which controls 1/3 of the island for its bases. The purpose of this paper is to discuss the role that the US military service has played in shaping contemporary Chamorro identity. Through various “journey stories” of Chamorros who have served in the US military, I will discuss how the US military presence on Guam has provided a means through which Chamorros have developed a closer, patriotic attachment to their colonizer, but also through various policies helped foment Chamorro desires for decolonization and greater autonomy.

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**Carol Brown, University of Auckland**

**Remembering and Forgetting: Dance as an inter-generational process of recovery and transformation**

In this presentation, I will share my recent research into performance remains and the archiving of dance through inter-generational and inter-corporeal workshopping of dances that have been lost or forgotten. This presentation will involve demonstration and articulation of the ways that dances are passed on, changed and transformed as well as abandoned and sometimes recovered through non-tangible forms of transmission. Although the research relates to a European Tanz Theatre legacy, following workshops with dancers of Pacific Island descent in the New Zealand Dance Company, it was apparent that it resonated with their own experiences of cultural loss and the transmission of knowledge from elders and ‘masters’. How might the embodied archives of migratory and diasporic cultures and their resilience in the face of change be recovered and reconfigured in the contemporary present? This presentation will use examples from workshops with the New Zealand Dance Company to address this question.

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**Omaira Brunal-Perry, University of Guam**

**The First Triennial of the Nineteenth Century in the Mariana Islands**

At the turn of the nineteenth century, the Mariana Islands are described in the Spanish historiography as a peaceful Spanish colony struggling with a lack of natural resources and the need to develop a sustainable economy due to the end of both the Galleon trade and the assigned situado for the garrison. It is necessary to examine these old sources and compare them with the existing archival material and other sources to analyze the motivation of the supposedly decadent colonizers and the struggles of the native population. Manuel Sanz, a judge of the Residencia, produced a candid report while he investigated the former Governor Ganga Herrero (1823-26). Saenz was accompanied by Governor Medinilla y Pineda (1812-22), appointed for a second term (1826-31). During those years the islands were impacted by changes in various policies, such as the land distribution, opening of the ports on Guam and the beginning of free trade.

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**Royce Palomo Camacho, University of Guam**

**The Writing on the Wall: 21st Century Imaginings of a Chamoru Rights Activist**

After highly publicized acts of trespassing in the 1990s, the historical record related to Angel “Anghet” L.G. Santos, a 13-year United States Airforce veteran, senator in the 23rd, 24th and 26th Guam Legislature, gubernatorial candidate in the 1998 Guam election, political activist, and Chamoru author, is colored by sensationalism. According to some accounts, Santos made reasonable efforts to rectify the outrageous taking of Chamoru land and rights. Others argue that his extreme behavior indicated a maladjusted person. In Angel Santos’ early writing, which precedes the shocking waves of civil disobedience and his ascension to a position of political influence, there is evidence to suggest that his later actions were not the result of being maladjusted, but of being conscious. In this presentation I will talk about his imprint on political activism rooted in indigeneity and how imaginations of what Anghet would do continue to inform resistance rhetoric on Guam.

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**Lucie Carreau, Museum of Archaeology and Anthropology, University of Cambridge**

**Reactivating the Network: Connecting People and Things through Museum Collections**

Between 1895 and 1939, British private collector Harry Beasley formed an extraordinary collection of Pacific material culture, numbering over 5,000 objects. The careful crafting and documenting of his collection was made possible by the existence of, and his participation in, a complex network of individuals and institutions facilitating the circulation of objects and knowledge between the Pacific and Europe. This paper explores how collecting and research networks of the late 19th and early 20th century such as Beasley’s have shaped the formation and development of most museum collections in Europe, as well as questioned and challenged ideas and ideals of classification, comprehensiveness, and representation.

To better understand the mechanics of these historic relationships, the Pacific Presences project launched in 2013 at the Museum of Archaeology and Anthropology (University of Cambridge, UK) is working towards re-activating a network of individuals and institutions in the Pacific and Europe to facilitate exchanges of knowledge, ideas and the circulation of artefacts through exhibitions and publications.

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**Will Cavert, University of Hawai'i at Mānoa**

**Pearl of the Empire: French State Efforts to Integrate the Tuamotu Lagoons 1870-1910**

This paper considers the various strategies undertaken by the French State to more closely integrate the Tuamotu Lagoons under its colonial governance. At the end of the nineteenth century the pearl shell industry of the lagoons drove the commercial life of the colony as its most valuable export. But because the Tuamotus sat on the periphery of French governance in Oceania, the administrative presence was sparse to invisible across much of the archipelago. This presented a constant source of anxiety for government officials who believed the state needed to play a central role in the regulation, oversight, and management of the pearl lagoons or allow their resources to become exhausted. The state employed a number of naturalists to help expand its authority through closer oversight and management of the lagoons. The results were ambiguous with increasingly contested claims of authority made by scientists, islanders, merchants, and state officials over the Tuamotus.

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**Will Cavert, University of Hawai'i at Mānoa**

**"We are Like the Rest of the World:" Plague, Pandemic, and Identity in New Caledonia, 1899-1900**

This paper examines colonial discourses on race, environment and global identity that arose during an outbreak of bubonic plague in the French Pacific settler colony of New Caledonia between December 1899 and April 1900. The outbreak of plague brought to the forefront colonial anxieties over place and identity as the settler press publicly explored what it meant to be a white European settler, their fear of the health menace posed by peoples the dominant colonial society categorized as non-white, the danger the plague posed to the salubrious island environment that had just begun to attract free settlement, and the realities of living on the periphery of a global empire. These discourses were linked by the threat, real and imagined, of bubonic plague and intersected with the ambiguous place held by the peripheral colony within the webs of a modern global commercial community and the Pacific world.

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**Wendy Huituan Chang, National Cheng-chi University**

**A Historical Typology of Tattoo among Taiwan Aborigines: A Preliminary Comparison**

It is generally known that tattooing was practiced mainly among the Atayal group in the northern mountain area and the Paiwan group in the southern part of Taiwan. However, according to records of the early Qing Dynasty, tattooing also existed among the Pingpu group from the plains in western Taiwan, and was practiced with patterns onto parts of the body quite differently from the two groups mentioned above.

This paper attempts to present the association of three different types of tattoo with particular social structures and gender identities existing in aboriginal Taiwan and to explore how the tattoo did not exist in some Aboriginal groups such as the Amis and the Yami. It will further ask if the basic typology of tattoo or non- tattoo can be an indicator or tool to assist in clarifying the relations between the indigenous people of Taiwan with various peoples in neighboring and the Pacific countries.



**David Chappell, University of Hawai'i at Mānoa**

**Water Nations: Colonial Bordering, Exploitation, and Nation-Building in the British Central Pacific**

A cookie-cutter version of the sovereign nation-state has voyaged around the world, like an imperial ark promoting a European-derived model to mask local complexities on hegemonic maps. If the model gets blown off course, the designers typically blame indigenous customs and leaders. Before the so-called era of decolonization, imperial powers denied local sovereignty to supposedly backward peripheries, while they themselves were still constructing competing versions of the nation-state. Their own experiments produced the two bloodiest armed conflicts in human history, World Wars I and II, which were separated only by the worst economic depression in world history. Yet after atomic bombs had made it possible to destroy the entire planet, a colonial club called the United Nations said, "we've have a lot of trouble with this leaky ship, so see what you can do with it -- and if you sink, it's your fault! Meanwhile, if your islands are vulnerable to global warming, your homelands may literally disappear." The lesson seems to be, beware of arks bearing foreign models, because they may not float forever. This paper will examine such themes in the colonial process and legacy in Kiribati and Tuvalu, with a look at Banaba and Nauru.



**Chiao-yun Chen, National Chengchi University**

**Clan and Economy: A Case Study on the Agricultural Activities of Bunun People in Lavulan Community in Southern Taiwan.**

The economic activities of indigenous communities in Taiwan have an intimate connection with kinship. The cooperative nexus of families and clans assist community members to maintain their livelihood. This research applies an ethnographic method to study the Lavulan community, a typical Bunun indigenous settlement in southern Taiwan, to reveal the development history of its agricultural patterns. Through a year-long record of agricultural activities, this study reveals: (1) how Bunun people exchange and share capital, labour force, knowledge and techniques of production through the clan system and (2) how the wholesalers in the market economy and the Bunun people affect each other. This study points out the role of clan networks in contemporary social economy and provides a reflection upon the agricultural policy for indigenous peoples in Taiwan.



**Chuan Fu Chen, National Taitung University**

**How to Define your Identity from the View of Insiders and Outsiders**

Under the Taiwan Government’s current regulations, indigenous people need to be formally recognized by the Government. Although consanguinity (blood relationship) belongs to one’s paternal or maternal bloodline, it doesn’t necessarily distinguish people who have this identity.

However indigenous people today obtain their qualifications through the government, they rarely know or understand their own culture and customs. On the other hand, some people who are not indigenous have chosen to live as indigenous people despite that they are Han people (which include Hakka or Holo people). As such, they can never “be” indigenous people.

This leads to questions of how people in Taiwan can legitimately be considered indigenous. Considering those who can “be” an indigenous person without a blood relationship or can “have” that identity approved by the current Government, the question is how communities ultimately define “insider” and “outsider” within the context of these indigenous identity issues.



**Sung Youn Cho, Jeju National University**

**Who Are Mourned?: The Meaning of the Japanese Emperor's Visit to the Pacific Islands**

Visiting Peleliu this April, Japanese Emperor Akihito mourned the thousands of soldiers killed on this World War II battleground. It was exactly ten years since he had been to the memorial monument at the Cliff of Hurray (Banzai Cliff) on Saipan to mourn Japanese soldiers killed in action there. Although, according to news reports, the war bereaved and local people welcomed the Emperor’s visit, the president of the Korean Residents Society in Saipan criticized it. He could not accept the Emperor’s visit without apologizing and mourning Korean victims. Some believed that, compared to Prime Minister Abe Shinzo who has been driving present rearmament efforts, the Emperor admitted Japan’s wrongdoing during the war and wished peace.

This presentation analyzes the meaning of the Emperor’s visits to two fierce World War II battlegrounds, interpreting the Emperor’s visits in terms of visit-site selection, his remarks during the visits, and the responses of Japanese and local people. This study demonstrates who among the victims and aggressors of the war the Emperor actually mourned.



**Sra Manpo Ciwidian, National Chengchi University**

**The Importance of Network Building among Austronesian Peoples**

This paper examines the importance of network building among Austronesian peoples from Taiwan indigenous perspectives. Between 2000 and 2008, the Taiwan government actively attempted to use the “Out of Taiwan theory of Austronesian expansion” to increase the connection between Taiwan and countries that have diplomatic relations with Taiwan in Oceania. In this context, Taiwan indigenous peoples obtained more opportunities to interact with Pacific islanders and become involved in

international affairs. After reviewing these interactions, this paper finds similarities in culture as well as in development issues. Building partnerships among Austronesian peoples will therefore contribute to finding appropriate methods to overcome development issues. Suggestions for furthering network building and experience sharing within Austronesian families are made.

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**Ali Clark, Museum of Archaeology and Anthropology, University of Cambridge**

**History, Exchange and Cultural Identity: Collecting in Kiribati during Admiral Davis' Third Voyage of the H.M.S Royalist**

This paper explores the ethnographic collection of Admiral Edward Henry Meggs Davis, focusing solely on the objects and photographs collected from Kiribati during Davis' third voyage of the H.M.S Royalist in 1892. The paper is divided into three parts; the first provides the historical background to the third voyage, discussing its aims and outcomes. It will then interrogate the Davis' motivations to collect and the various means of collecting that he employed. The second section will consider what happened to the collection once Davis returned to England, how it was represented, and how the collection became a part of and subject to the networks of museums and private collectors in the UK and Europe. Finally the third section will explore how i-Kiribati discuss the arrival of the H.M.S Royalist in relation to contemporary life; often as a means of understanding current social, political or environmental issues.

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**Michael Clement, Jr., University of Guam**

**Johnny Sablan and the Birth of Modern Chamorro Music**

In 1968, Chamorro pop singer Johnny Sablan released *Dalai Nene*, the first of a string of albums that carved out a new space for music in Chamorro society in Guam and the Northern Marianas. Chamorro music, a central feature of life in earlier eras, had been marginalized in the post-war youth culture of the Marianas, along with the Chamorro language and key elements of traditional Chamorro culture. Sablan, at the time a student in California, took it upon himself to research and record old songs at the same time that he composed modern Chamorro pop songs for his generation. This presentation focuses on Sablan's first four albums, released between 1968 and 1971. This music, packaged with sleek album covers and broadcast on island airwaves, showcased a modern form of Chamorro musical culture and helped sparked the still ongoing Chamorro cultural renaissance.

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**Michael Clement, Jr., University of Guam, Moderator**

**Panel Presentation: *Kantan Chamorrta***

*Kantan chamorrta* is a type of extemporaneous poetic debate that early twentieth century scholars identified as the only surviving Chamorro musical form after centuries of colonization. This presentation provides an overview of *kantan chamorrta* as articulated by contemporary Chamorro performers.

**Michael R. Clement, Sr., Guam Department of Education and  
RFT-Micronesia Area Research Center**

**Tracing the roots of the Guam Dance of Montezuma and its relevance to Las Danzas de Moros y  
Cristianos**

The Chamorro *Dance of Montezuma* finds its roots in the pre-conquest Aztec dances the *tocotin*, *Pavana*, *Canario* and the *Dance of Montezuma* in Mexico. Introduced by the Jesuits in Guam c 1668, it reflects the Jesuit method of catholic indoctrination through the arts and music. To the extent that missionaries of different nationalities taught them in Guam for at least 150 years, the Guam performances reflect both the Spanish core of the three-man *morisco* line dance and the format of a staged battle between Indigenous and Spanish Catholic forces. They fostered a strong colonial Chamorro Catholic identity. The history of *moros y cristianos* is presented from both the Spanish and the English perspective, encompassing the advent of Islam, the Crusades for the Holy land, the Spanish *Re-conquista* and *Inquisition* and the struggle against Moro incursions in the Visayan Islands. As a satellite of the Philippine Archdiocese of Cebu, Chamorros participated in this global phenomenon in a minor but significant way. The *Dance of Montezuma* finds its relevance to today's events as an historic retrospective dramatic metaphor of the struggle between Christian morality and Islamic State of Iraq and the Levant (ISIL) ideology.

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**Kirstie Close-Barry, Batchelor Institute of Indigenous Tertiary Education**

**Pacific Islanders in Arnhem Land: Trespassers, Colonisers or Simply 'Other'?**

This paper draws Pacific Islanders into the centre of one of the most significant sites in Australia for Aboriginal and rights movements: Arnhem Land. Seen simultaneously as one of the sites where Aboriginal culture is most vibrantly celebrated, and yet also the site of a reputedly repressive Christian mission for much of the twentieth century, this paper interrogates the place of Pacific Islanders in this colonial milieu. To investigate this question, this paper pushes past historiographical preoccupations with European missionaries to discuss the work of two men who worked in Arnhem Land between 1910 and 1950: Yoram, from Badu in the Torres Strait, and Kolinio Saukuru from Fiji. Yoram was amongst the first Pacific Islanders to arrive as an employee of the Methodist mission in Arnhem Land, working in water-based trade – primarily trochus and trepang – during the 1920s. Kolinio Saukuru was primarily appointed to instruct in agriculture, arriving shortly after Yoram. Caught within colonial hierarchies imposed by mission and state, this paper will highlight the connections between the Pacific and Australia's north in the early twentieth century.

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**Kirstie Close-Barry, Batchelor Institute of Indigenous Tertiary Education**

**Teaching National History in Papua New Guinea**

This paper provides a reflection on my teaching Papua New Guinea (PNG) history at the Pacific Adventist University in Port Moresby, PNG. The problematic paradigm that we have dealt with in class is conceptualizing a national history for such a diverse nation state. I will discuss my approach to this and

general discussion on how this has been taken up by students who come from across PNG and other Pacific states.

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**Kirstie Close-Barry, Batchelor Institute of Indigenous Tertiary Education**

**Women of Kokoda: Expanding Histories of World War Two in Papua New Guinea**

Following Hank Nelson's calls to expand histories of war in Papua New Guinea, this paper elucidates women's experiences at the Kokoda government station. A site now remembered almost solely outside of PNG for its being the site of battles, and for the brutally challenging track that carries its name, there is considerable scope to expand historical narratives of Kokoda. Using gender as a theoretical framework to develop further the existing Pacific war narratives, this paper recounts the stories of some women who lived at Kokoda, or whose lives were monitored from Kokoda prior to World War Two. Using both the women's own accounts and accounts in which they are represented, this paper draws from archival sources and oral histories to elucidate greater understandings of Kokoda as a central node in the Australian territories.

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**Sylvia Cockburn, Queensland Museum**

**The Making of a Modern Missionary Collection: Sister Helen Barrett and the Mothers' Union in Melanesia, 1947-2014**

Missionary collections in anthropology museums are products of complex histories and relationships between individuals, the church and material culture. By focusing on a single collection- the Helen Barrett Collection at Queensland Museum- this paper investigates movements of both people and objects within the Mothers' Union of Melanesia in the 20th Century. From the 1940s until the 1990s, Sister Helen Barrett worked as a nurse and teacher with the Mothers' Union in Solomon Islands and the Torres Strait. Combining object analysis and oral history research, my paper presents the stories and transactions behind the formation of the collection, which contains more than 300 artefacts. Together these objects reveal the spread and influence of the Mothers' Union as a global movement, as well as complex networks of relationships that span across the Pacific.

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**Andrew Connelly, Australian National University**

**Film, Memory and the Pacific War: Cine-elicitation in the Trobriand Islands**

The Trobriand Islands of Milne Bay Province, PNG are mostly overlooked by military historians. But like many other Pacific places seeing no major battles, they were significantly impacted by WWII, with two large airfields and supporting bases hosting upwards of 24,000 US and Australian troops – twice the indigenous population – for over a year. During public screenings in 2010 and 2012, an Australian WWII newsreel covering the occupation of Kiriwina was one of the most popular of sixteen historical and ethnographic films shown in various Trobriand villages, sparking extensive recollections and discussion. This paper will summarize the war period in the Trobriands, discuss the memories and emotions called

up by the newsreel, and offer some thoughts on the continuing significance of the war in the islands and beyond.

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**Kathryn Creely, University of California, San Diego Library**  
**Cristela Garcia-Spitz, University of California, San Diego Library**

**Patrolling the Past: Bringing Papua New Guinea Colonial-Era Reports into the Digital Realm**

Papua New Guinea patrol reports are important primary sources for the pre-independence history of the country and continue to be useful in contemporary PNG. In the 1980s, the University of California, San Diego Library (UCSD) initiated and supported a project to provide better access to the reports housed in the National Archives of Papua New Guinea, resulting in production by the Archives of a large set of microfiche, with copies that were eventually purchased by institutions in Australia, New Zealand and the US. Over the last three years, UCSD's Digital Library Development Program has been engaged in a project to digitize the reports and make them accessible online, working from the microfiche. In this paper, we will present an overview of the materials themselves, the intricacies of their organizational structure, research interest and use of the collection, and the processes used to bring the project to fruition.

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**Mary Therese F. Cruz, University of Guam**  
**LeeAna Acfalle, University of Guam**

**Chamorros vs. Guamanians: A Crisis of Consciousness**

The power of media is evident in its ability to shape perceptions, but how does media impact identity? At different times in Guam's history, the terms "Chamorro" and "Guamanian" have been used to refer to the people of Guam-sometimes interchangeably. Defining either term, however, has been driven by political motivations and has had an effect on mobilization. In recent years, the term "Guamanian" has become increasingly popular among local media. This paper will explore how local media and identity collide. There are significant implications of the media's power to shape identity for Guam's future.

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**Mary Therese F. Cruz, University of Guam**  
**Michael Jon Stoil, University of Guam**

**Evolution of the Pacific Island "Middleman" in U.S. Popular Culture**

The middleman serves as interpreter, facilitator, and buffer between the externally-imposed colonial political system and indigenous political and cultural realities. The middleman's role in fiction, film, and television is important to the survival of traditional politics and culture in the face of the superior power and resources of the alien system. Portrayal of life on Pacific Islands in U.S. popular culture from the late 19th century into the 21st century suggests an evolution in the depiction of the function and morality of the political middleman, from the self-aggrandizing Sakini of *Teahouse of the August Moon* to the conflicted, pro-active Rujen Keju of Robert Barclay's 2002 work, *Melal*. Our analysis proposes that the changes in depiction are more likely reflections of changing attitudes regarding racism and

multiculturalism within the US rather than an intrinsic appreciation of the role of the middleman in its Pacific Island context.

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**Ojeya Cruz Banks, University of Otago, Moderator**  
**Dåkot-ta Alcantara-Camacho, Independent, Moderator**  
**Leonard Iriarte, I Fanlalai'an**  
**Frank Rabon, Pa'a Taotao Tano**  
**Vince Reyes, Inetnon Gef Pago**  
**Brandon Cruz**  
**Eva Aguon Cruz**  
**Heidi Quenga**

**Panel Presentation**  
**Chant in Guåhan and Across the World**

Since the 1980's, the development of 'traditional cultural performance' has elevated ways in which the Chamorro (or Matao, or Taotao Håya) have interacted inter-nationally, inter-culturally and inter-tribally. Evolving chant and dance forms ('made up' over the past four decades), constantly spark contestations of 'authenticity' or 'authority' from other Pacific nations and ourselves, and now we can confidently call into question the parameters constituting (or having constituted) in/appropriate 'borrowing'. This roundtable discussion features the voices, testimonies and reflections of teachers, students, scholars, and practitioners of 'Chamorro chant and dance' (whether even that is the 'appropriate' terminology) to explore shared histories, diverse methodologies, in order to suggest greater possibilities for today's cultural practices. Given the genealogy of imperial-realized loss and fragmentation, how might we maintain cultural integrity, knowledge sustenance and, in the context of being this year's host, see whether or not we ever really recovered from the cultural embarrassment felt at the Festival of Pacific Arts in 1976?

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**Ojeya Cruz Banks, University of Otago**

**Tåno' / Land**

The short dance film on location in Hagåtña, Guåhan/Guam will be viewed and used to ruminate about the link between hybrid Chamoru identity, homeland and diaspora; it features choreography by Ojeya Cruz Banks and the astonishing beauty of the Pacific island of Guåhan/Guam against the back drop of U.S territorialism. Born in the United States, however, Cruz Banks' maternal ancestors are indigenous to the island, and she is also an African-American woman. She calls the dance a somatic pilgrimage, and calls Guåhan, her altar, her birth right and story; the film is about rekindling bonds and activating spiritual consciousness about family and ancestral landscape through dance. Tåno' counters race-based logics of identity and social justice with an indigenous Chamoru perspective of selfhood that is intrinsically connected to landscape.

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**Hannah Cutting-Jones, University of Auckland**

**Back To Your Roots': Nutritional Surveys and Health Advice in the Cook Islands, 1906-1956**

Beginning with missionaries in the late 1800s, western health workers focused on the nutrition and health of Cook Islanders and attempted to influence many aspects of food consumption and preparation. My paper will examine nutritional surveys conducted between 1906 and 1956, primarily in Rarotonga, and illustrates a larger, international dialogue about challenges facing Pacific Islands, the responsibilities of colonial powers to implement the latest guidelines, what good nutrition was, and how to achieve it. Dr. Maui Pomare, the first Maori physician, conducted an official health survey in the Cook Islands in 1906 after epidemics had devastated indigenous populations. Dr. Sylvester Lambert's report followed in 1925 with several more carried out in the 1940s and 1950s. Overall, the advice – to consume imported foods or local root crops, for example -- was often contradictory and confusing but helped shape economic policies and reflected larger trends in social and cultural history.

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**Rik De Busser, National Chengchi University**

**Introducing God to the Indigenous People of Taiwan**

This paper focuses on how different waves of Christian missionaries introduced the concept of a monotheist God to indigenous cultures of Taiwan. Traditionally, Austronesian cultures in Taiwan had animist belief systems and therefore lacked the concept of an overarching deity. Christianity was introduced to Austronesian communities in the 17th century, erased by subsequent Chinese rulers, and reintroduced after the end of the Second World War. I investigate how different missionary movements introduced the concept of a Christian God in various Austronesian cultures and how this concept evolved through the translation and dissemination of religious texts.

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**Moneka De Oro, University of Guam**

**Trongkon Niyok - A Symbol of Settlement, Survival, Sustainability and Self-Determination for the People of Guahan**

For people living in the tropical or subtropical regions of our planet, the coconut tree is an invaluable source of vitality. The *niyok*, or coconut in Chamorro, represents sustenance for most Pacific islanders, and for more than three thousand years, housed and nourished our people through drought, famine and war. On Guahan today, the local community has neglected the *niyok's* uses and a nasty invasive species has threatened its survival. Using the multidisciplinary lens of cultural ecology and indigenous storytelling, this presentation will first examine the role of *niyok* in the Chamorro peoples' initial settlement of the remote western pacific archipelago, tapping into a wide breadth of indigenous knowledge surrounding the innumerable uses of *niyok*. Celebrating this knowledge is the second goal of this research endeavor, also showing how efforts to perpetuate our culture and sustain our resources are acts of self-determination. The final goal is to critique the current response to Guahan's rhino beetle infestation and to provide solutions that will protect the *niyok* for the island's future generations.

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**Brian Diettrich, Victoria University of Wellington**

**Musical Imperialism and the Indigenous Imaginary in Nineteenth-Century Micronesia**

This paper explores musical transformation in the Pacific Islands during the mid to late nineteenth century through dual lenses of cultural imperialism and indigenous responses. From the 1850s, local communities in the eastern Caroline Islands of Micronesia began to undergo an intensified period of musical encounter through colonial administration, missionization, and increasing international engagement. Colonial administrators and missionaries from Europe and America found purpose in the potential to ‘civilize’ Micronesia’s peoples through musical performance. From an in-depth study archival documentation, I demonstrate how music was perceived as a means of taming ‘cultural savagery’ in Micronesia as well as domesticating voices and performing bodies. At the same time, Micronesian communities met the turbulence of colonial transformation effectively through innovations in music and dance, newly created genres, and in new contexts of practice. Indigenous performance during this period was part of a cultural imaginary that offered a strategy for Micronesians to sustain their communities through imperial experiences. In this paper I argue for the power of expressive culture in colonial situations and provide a culturally nuanced perspective on how local Micronesian communities moved past colonial frameworks through musical performance.



**Joy Enomoto, University of Hawai'i at Mānoa**

**Salt Wounds: Art Making in the Black Pacific**

In a world in which Black Lives Matter, what does that mean for the Pacific and how can art be used as a tool to negotiate those complicated histories? This discussion will reconsider our notions of blackness in the Pacific, by the making of new cartographies that open the paths to new histories.



**Tagaloatele Peggy Fairbairn-Dunlop, Auckland University of Technology**

**I Like Your Textbook, but How Can I Use This in Class?**

Many of the Pacific related research proposals I read state 'using a Pacific design/ methodology' or 'applying a Pacific lens'. There is less discussion of ‘because ...’ This paper seeks to answer some 'because' questions including: what are understandings underpinning the framing of a Pacific lens and its application in research today? Are these being interrogated against 'mainstream' paradigms and methods? And, how are the texts we are writing adding meaning to the concept of Pacific studies? This paper reflects on discussions and lessons learnt in 10 years teaching Pacific Studies in New Zealand and adds further questions.



**Kali Fermantez, Brigham Young University – Hawai'i**

**“Next Man Up”: Polynesian Masculinity and “Traditional” Old School Football on Oahu’s North Shore**

Drawing from recent studies of both Oceanic masculinities and Polynesians in sport, this paper focuses on local manifestations of pervasive Pacific hegemonies in perhaps the most notorious (American) football focused community in Hawaii. The Kahuku High School “Red Raider” football program on the North Shore of Oahu has a long and storied tradition as one of the early Polynesian pipelines to both collegiate and professional football in the US. Seen as a source of pride and as a means of upward mobility in this marginalized community, the tradition of rugged and punishing play is being passed on to the next generation with both old and new manifestations. This old/new performance of masculinity is analyzed not only as a legacy of and resistance to colonial dispossession, but also as a deeply rooted Oceanic “tradition” in this unique Polynesia-centric community.

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**Glen Finau, University of the South Pacific  
Nacanieli Rika, University of the South Pacific**

**Lost in Transition: Fiji Rugby Union’s journey from Amateurism to Professionalism**

This paper analyzes the Fiji Rugby Union’s (FRU) transition from amateurism to professionalism based on historical documents dating back to the 1960s. Using Laughlin’s (1991) theory of organizational change, the paper finds that the FRU is professional only in form but not in substance. The FRU’s transition to professionalism has been frustrated by several significant challenges, including complex interactions and conflicting interests among stakeholders. This has generated tensions with the FRU’s domestic stakeholders as well as World Rugby, the sport’s international governing body. The FRU’s challenges are further complicated by tensions between the values of: professional sport, which emphasize playing for profit; and amateur sport, which is based on playing for team and country. Rugby’s broad appeal in Fiji and the complex relationships between key actors has also created an organizational structure that is deeply entrenched in history and culture. This has led to rigid systems and processes that the FRU has yet to fully reorient to the modernized and globalized nature of professional sport which demands greater accountability and transparency. In this context, Fiji, Samoa and Tonga provide a fertile ground for poaching by rich international clubs.

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**Judith Selk Flores, RFT- Micronesia Area Research Center**

**Visualizing History: Connecting Communities to Their Heritage**

The historic village of Inalahan, Guam, was founded in 1680 after Spanish missionization and conquest of the native Chamorro people. Only in this rural village do many homes built in the early 1900s still stand as visible reminders of Guam’s architectural blending of native pole houses with Spanish introductions of stone rubble and plaster *manposteria*. An exodus of residents in the 1970s changed this thriving village into a ghost town of abandoned century-old houses. This paper presents an analysis of events that led to the village decline and consequent gap in historical knowledge among its youth. It shows ways that communities can become more aware of the importance of their heritage through the creation of art that tells their personal and neighborhood histories. The revitalization of Inalahan is used

as a case study of engaging youth and families in projects to empower them with historical knowledge and cultural skills that enhance self-identity and lead to future jobs in heritage tourism.



**Sylvia Frain, University of Otago**

**Hashtag GUAM, #GUAM: How Digital Photography and Social Media on Guam is Redefining Who Photographs the Pacific**

With the assistance of selfie sticks and drones, smartphone digital photography captures diverse angles of Guam. Historically, photography was a tool of the elite, militaries and explorers and was used for classification and objectification of indigenous peoples by researchers and scientists. Early photographs of Guam were from a military-related perspective captured by servicemen, their dependents and war correspondents. Visual representations of Guam shifted from post-war and naval administration scenes, to paradise postcards to lure potential tourists.

Today, photographs of Guam are created from diverse viewpoints of tourists and young people across Guam who post and share images instantly. This paper will explore one source of photographs of Guam through the visual online social media site, Instagram. Through visual content analysis of the hashtag #GUAM, this visual presentation will include user posts and images as sources of shareable knowledge and a way to visualize one's culture and future.



**Helen Gardner, Deakin University**

**Ujamaa in the Pacific, Theorising the Politics of Locality in Decolonising Melanesia**

In her critique of the grand narratives of decolonisation in Africa, Emma Woods suggested that African politicians and writers forged new theories of nation 'prompted by the intersection of the deep politics of the locality and the global political ruptures and realignments of a decolonizing world'. This paper examines how Melanesian nationalists were influenced in the early 1970s by Tanzanian politics of locality and explores the involvement of Tanzanian nationalists as guests of Pacific Christian conferences where they spread the word on the Ujamaa movement following the Arusha Declaration of 1967. The paper argues that the Ujamaa aims for an extended family, brotherhood or socialism, built on African values and principle, found a ready fit with Christian activist calls for the forthcoming nations to be embedded in Melanesian communalism.



**Yavaus Giling, National Taitung University**

**Transforming the Society through Rebuilding the Men's House in an Indigenous Paiwan Village in Taiwan**

This paper explores social changes in an indigenous Paiwan village – Sinapayan in south-eastern Taiwan - through the recent rebuilding of the men's house (Cakal). Sinapayan was forced to relocate by the government between 1954 and 1961. Cakal was a traditional training center for young men to learn traditional knowledge. However, since the relocation, the Cakal have disappeared. Following the social-

cultural revitalization among Taiwan’s indigenous peoples, the Cakal of Sinapayan was rebuilt by a youth organization although it is different from the traditional Cakal in many respects, including the training of young girls which breaks a traditional taboo. As such, the Cakal became a complete youth training center. During the relocation, Sinapayan also became a Paiwan community with several different villages.

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**Alex Golub, University of Hawai'i at Mānoa**

**Bernard Narokobi, the Melanesian Way, and the Law Reform Commission of Papua New Guinea**

This paper documents Bernard Narokobi's time at the Law Reform Commission (LRC) of Papua New Guinea, roughly 1975-1978. The LRC was an important part of PNG's independence period, and remains active today. At the same time, Narokobi's newspaper columns (and eventual book) on the "Melanesian Way" are also well known. But not enough has been done to examine the connection between Narokobi's work at the LRC and the Melanesian Way, despite the fact that Narokobi worked on both of these projects simultaneously. Drawing on interviews and library research, this paper seeks to holistically describe Narokobi's philosophy during PNG's independence by reconnecting these two strands of his thought.

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**Lorenz Gonschor, University of Hawai'i at Mānoa**

**Sun, Ōkawa and Hau'ofa Meeting in Honolulu Seventy Years before Bandung: The Hawaiian Kingdom's Vision of Greater Oceania as the Pioneer of Pan-Asianism and the Non-Aligned Movement**

The Hawaiian Kingdom, a globally unique and extraordinary country, was in the words of Kamana Beamer, “a vessel of potential.” Arguably the most far-reaching of this potential was the idea of Oceanian unity, which developed into a wider Asia-Pacific regionalism by the 1880s. Hawaiian suggestions to unify the region in order to stall Western imperialism prefigures and pioneers both the pan-Asianist ideas formulated by Chinese and Japanese intellectuals such as Sun Yat-sen (himself educated in Hawai'i) and Ōkawa Shumei, the Non-Aligned movement born in Bandung in 1955, and late twentieth century pan-Oceanianism conceptualized by Epeli Hau'ofa. By metaphorically having Sun, Ōkawa and Hau'ofa meet in Honolulu seventy years before Bandung, this paper locates Hawaiian pan-regionalist policy in the longue durée of global history and thus argues in a Hau'ofaesque sense for a reevaluation of 19th century Hawai'i, not as islands lost in a far sea but as an influential player in the global Sea of Islands.

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**The Guam History Day Program: A Shift In Student Learning**

**Cathy Gorn, Executive Director – National History Day**  
**Lavonne Guerrero-Meno, Guam History Day Coordinator**  
**Joe Quinata, State/Regional Coordinator – Guam/National History Day**  
**Monique Storie, University of Guam**  
**Team Guam – Representatives to the 2016 Kenneth E. Bering National History Day Competition**

The Guam History Day program continues to impact student learning in Guam’s middle and high schools. How students learn Guam’s History is beginning to shift from the textbook-based curriculum to the methodology of research-based, writing, and presentation in various formats of the students’ choice.

This session will introduce a method that involves middle and high students as they creatively develop their perspectives of Guam's history through research and reading, presentations in writing, visual projects, and performance.

Cathy Gorn, Ph.D., Executive Director of the National History Day will provide a keynote and Guam students that placed in the recent Guam History Day Competition will showcase their work and share their respective experiences.



**Casey Griffiths, Brigham Young University**

**Kia Ngawari: Evolution of a Mormon/Maori Village in New Zealand**

For the past sixty years the village of Temple View has served as a unique place of gathering for the members of the Mormon (Latter-day Saint) faith in New Zealand. As the home to the only Mormon temple, and the only school owned and operated by the LDS Church in New Zealand, the town became a cultural hub for all of Mormonism in New Zealand, but particularly for the Maori members of the faith, who found unique educational and cultural opportunities. When the school was closed in 2009, a dramatic change within the culture of the village began to take place. This paper examines the role of one community in the development of Mormonism in New Zealand, with special emphasis on the cultural contributions of the Maori members of the faith. It also examines what this episode can tell us about the urbanization of New Zealand, the assimilation of distinctive cultural groups such as the Maori people into the larger culture of New Zealand and the Latter-day Saint faith.



**Pei-yi Guo, Academia Sinica**

**How to Draw the Paths of the Past? Active Participation and Negotiation of Islanders in Portraying Their History in the British Protectorate of Solomon Islands**

This paper looks into how a particular group of people who called themselves Wala became officially categorized as ‘the Langalanga’ by the British colonial administration. By examining archival documents from the 19<sup>th</sup> to early 20<sup>th</sup> century, I will first illustrate how ‘Langalanga’ became identified as a geographical area, and a unique people on the west coast of Malaita Island in Solomon Islands. Through the pages of colonial writings and photographs, we see how the Langalanga people and their culture were viewed, interpreted and represented by BSIP officials and visiting travelers. However, this paper takes on indigenous perspectives in text analysis and underlines how islanders themselves at that time played active roles in shaping and transforming the portrait of the paths of their ‘past’ by colonial officials. As a result, the ‘official’ history of the Langalanga people in colonial reports changed from ‘oversea immigrants’ with solely saltwater origin to ‘bush origin’ for the majority, which helped secure their claims to land.



**Aroha Harris, University of Auckland**

**A Sister Among the Brotherhood: Akenehi Hei (c.1877-1910), Nurse and Midwife**

In histories of early twentieth-century Māori, the achievements of men dominate. Alumni of celebrated Māori school Te Aute College – Apirana Ngata, Peter Buck (Te Rangihiroa), Maui Pomare, Tutere Wi Repa, Edward Ellison, and Hamiora Hei – feature prominently. Their bearing on Māori policy and social, cultural and intellectual life is thoroughly recorded; the influence of their Students’ Association, for which Māori health was a highly ranked priority, well known. But what of Māori women? What, for example, of Akenehi Hei, whose brother Hamiora encouraged her career in nursing? History is unclear whether there was a girls’ equivalent to the old boys’ network Akenehi likely observed. But reading her story with and against the more familiar stories of those leading Māori men nonetheless offers an opportunity to feminize (without emasculating) the past – to reappraise race and the development of early twentieth-century Māori health policy, personalized in the too-short life of Nurse Akenehi Hei, first Māori registered nurse; life cut short by typhoid.

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**Aroha Harris, Te Rarawa, University of Auckland (Chair)**  
**Arini Loader, Ngati Raukawa, Ngati Toa, Victoria University**  
**Enoka Murphy, Ngāti Manawa, University of Waikato**  
**Nēpia Mahuika, Ngāti Porou, University of Waikato**

**Panel Presentation**

**The Future of the Past: Māori History in Contemporary Reflections**

For Māori, the past is often said to be “i mua” (before us), and in today’s world we rely on it to inform and guide our present and future directions. Drawing on, and placing our ancestors’ stories, traditions, and teachings, before us is essential to upholding, revitalising, and enhancing the treasures entrusted to this generation. This panel presentation offers different examples of how the past is being used by Māori today. It draws on current work in various disciplines to show how tribal scholars are working our past in present indigenous articulations of history from multiple tribal perspectives. These papers include discussions about the history of tikanga Māori in nineteenth-century colonial-native warfare, the role and art of carving in the keeping and representation of history that is shaped by explicit Māori forms and practices, and the challenges facing Māori in present and the future scholarship regarding our history in Aotearoa New Zealand. For each speaker, the Māori past provides crucial focal points that drive future aspirations in very different contemporary reflections. This is the nature of Māori history as it is invoked in present day Aotearoa, where indigenous peoples are constantly looking to the past to imagine and determine a world in which our identities, narratives, and ways of being, are the driving force.

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**Anne Perez Hattori, University of Guam  
James Perez Viernes, University of Guam**

**Chamorro Historiography and the Myth of Male Demise**

This paper examines the marked shift in Chamorro male representations that occurred as a consequence of colonialism and a eurocentric historiography that has dominated in the Mariana Islands for more than 400 years. Although precolonial accounts of Chamorro men emphasized attributes including wisdom (Puntan), strength (Gadao), and courage (Hurao), these would be replaced in the Spanish colonial era with representations of Chamorro men as either dead or dying, or as emasculated and infantile. Tapping into oral history and written archives, this paper evaluates the intersections of power and gender as they played out in 17th century Mariana Islands historiography, and discusses its impact in 21st century understandings of Chamorro gender roles and relationships.



**Mary Therese Perez Hattori, University of Hawai'i at Mānoa**

**Action Research as a Path to Inafa' Maolek: Researching the Past to Shape the Future of Educational Technology**

The integration of technology in American education has largely ignored cultural concerns and the needs of indigenous people. The presenter, a native of Guåhan Guam, will share historical developments related to the uses of technology in education, highlighting her research on culturally responsive educational technologies that can inform future practices. Her action research study addressed the issue of indigenizing educational technology in two ways: (1) by examining experiences of educators native to Hawai'i and the Federated States of Micronesia who are familiar with instructional technologies; this examination involved identifying and reflecting on instances of dissonance and resonance between technology integration and indigenous learning orientations; and (2) by using insights of indigenous educators to inform future practices and provide a path to inafa'maolek (making right, harmony).



**April Henderson, Victoria University of Wellington**

**"Researchers Have Long Noted...": Coconut Products, the Pacific Islands and the West, and the Relationship of Scientific and Popular Literature**

The use of coconut products as dietary and beauty aids in countries such as the US, New Zealand, and Australia has increased substantially in the past decade, propelled by marketing and a burgeoning popular literature that varies widely in its tone, intended audience, and means of delivery. References to Pacific Islands' places, peoples, and coconuts feature in this popular literature, as do more specific references to scientific literature about Pacific Islands' places, peoples, and coconuts. This paper explores the mobility of coconut discourses, asking what these stories tell us about coconut products, about the Pacific Islands and the West, and about the relationship of scientific and popular literatures.



**Anna-Karina Hermkens, Australian National University**

**Sacrifice and Resurrection: The Annual ‘Maria Helpim’ Pilgrimage in Madang, Papua New Guinea**

The pilgrimage site ‘Maria Helpim’ is located on a hilltop in the rainforest near the town of Madang in Papua New Guinea (PNG). It was originally the place where European missionaries were forced to stay during the Japanese occupation of Madang in World War II. When moved to this site, the missionaries brought a picture of ‘Our Lady of Perpetual Help’. After the war, priests started having mass at the former campsite in order to commemorate the missionaries who died there, naming it ‘Maria Helpim’ (in German ‘Mariahilf’). They subsequently started to organise an annual pilgrimage to the site on the 14th of September (the day of ‘the triumph of the cross’), and more recently, on the 15th of September, which is PNG’s independence day. Those who participate in this pilgrimage commemorate the missionaries who died and celebrate the advent of Catholicism in PNG, but they also reflect on their own lives. Praying and putting their intentions to Mary, they seek help to solve, amongst others, family and health problems within a context of domestic violence, unemployment and the thread of HIV/AIDS.

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**Francis X. Hezel, SJ**

**Historical Complexities of the Early Mission Era**

The arrival of Spanish missionaries to the Marianas in 1668 signaled the beginning of intense Western presence in the islands. The troubled years that followed came to be known as the “Spanish-Chamorro Wars,” and was, according to the standard textbooks, a period of utter devastation with forced conversion, precipitous population decline, and all but total loss of Chamorro culture and identity. But the reality might have been very different from the way it has been represented in the past. The clash of cultures was real, but the effects were clearly less devastating than earlier historians suggested. Moreover, the battle-lines in the so-called war were fuzzier, the two parties more divided, and the casualties far fewer than supposed. Moreover, Chamorro people probably had more of a hand in determining the outcome than they are credited with. Their decision whether to side with insurgents or Spanish missionaries was surely prompted by much more than the anachronistic nationalism attributed to the islanders.

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**Shingo Iitaka, University of Kochi**

**Conflicting Legacies of the Pacific War: Misinterpretation between Japanese *Ireidan* (Spirit-Consoling Tour Group) and Local Micronesians**

This presentation examines the ways in which Micronesians have accepted Japanese *ireidan* (spirit-consoling tour groups) that have visited Pacific War sites. The *Ireidan*, like veterans’ voluntary associations, tend to interpret local Micronesians who assist memorial services as being Japanophiles who are nostalgic for the peaceful Japanese administration era before the war. An enduring imperial imagination in Japan reduces the Micronesian agency to passive actors in this postwar historiography. Micronesians, however, have hosted these Japanese visitors for more practical reasons such as the recovery of relationships with old Japanese, access to social capital related to Japan, and the promotion of tourism as a new industry. Micronesians’ uncommitted attitude toward the still standing, Japanese-

built memorials on their islands illustrates local Micronesians' active negotiation with and reinterpretation of dominant war memories to integrate them into their own memories of the Pacific War. As such, conflicting legacies of the Pacific War constitute a complex memory-scape in postwar Micronesia.

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**Kerri Inglis, University of Hawai'i at Hilo**

**Ending Isolation: Overcoming Stigma and Silence around Hansen's Disease in Hawai'i**

In 1865, the Kingdom of Hawai'i passed "An Act to Prevent the Spread of Leprosy" that led to the establishment of the settlement for leprosy patients on the island of Molokai and authorized the separation of individuals from their families and communities for 104 years. The forced separation and fear that was constructed around the disease contributed to a pervasive stigma that remains, along with a reluctance to talk about the disease and those who contracted it.

While it is a painful history, there have been efforts to challenge both the silence and the stigma. This paper examines the end of the isolation law in Hawai'i in 1969, paying special attention to the contributions of the patients at that time who continue in the present to tell their stories, educate others about the disease, and bring an end to the stigma that surrounds Hansen's disease and its history.

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**Akihiro Inoue, Tenri University**

**Imagined Sovereignty: A Historical Study of the Hawaiian Political Movement**

Hawaiians' political movements against the power of the times did not start suddenly in the 1970s in the form of a sovereignty movement. The purpose of this presentation is to locate the current sovereignty movement in a longer historical perspective by surveying the history of Hawaiian resistance from the mid-19th century to the present. By looking back to the various political activities of Hawaiians from the late 19th century to the early 20th century, as well as paying attention to the Hawaiian sovereignty movement which started in the 1970s, I would like to point out the cultural problems and the political difficulties inherent in the Hawaiian political movement, both of which cannot be clarified by focusing only on the current sovereignty movement.

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**Yukiko Inoue-Smith, University of Guam**

**Links between Language and Identity among Chamorro Women and Men**

"Identity" refers to an individual's link with the values and beliefs fostered by the individual's unique history. "Language" influences the formation of self-identity. Guam offers fascinating opportunities for the study of self-identity: in part because the contemporary culture of the indigenous Chamorro people incorporates a unique blend of multicultural influences. This presentation focuses on the Chamorro language and identity among Chamorro men and women and discusses the findings of two empirical studies: an interview-based study of Chamorro adult men's identities and a questionnaire-based study

of Chamorro young women's aspirations. The first study confirmed the influence and power that women exert over many aspects of life in the matrilineal culture of the Chamorros. The second study explored the various forms that women's desires for social status take. The author uses historical, sociological, and psychological modes of analysis to interpret data from these studies, within the context of life in Guam.

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**Biung Ismahasan, Centre for Curatorial Studies, University of Essex**  
**Yosifu Kacaw, Yosifu Art Studio**

**The Construction of Curatorial History in Indigenous Curating Art of Taiwan: *An Expanded Performative Space, and Indigenous Curatorial Practice of Taiwan***

This presentation will show cultural public spaces for the display, exhibition-making, and creation of contemporary curating at indigenous communities in Taiwan from four perspectives: dialogical curating, living space of curating, reflective curating, and participatory and activist curating. It will explore these perspectives in relation to four case studies: tribal gallery as social intervention, forest classroom as curatorial space, activist-oriented and indigenous exhibition as cultural action, and the curatorial activism of Yosifu Kacaw.

This curatorial project also addresses how 'indigenous contemporary curatorship' could be a form of cultural production in the field of Oceanic indigenous curating. It explores the dynamic relationships between community empowerment, aesthetic education, indigeneity and practices of indigenous curation. The outcome is to show innovative formats of exhibitions design, but it also serves as a catalyst for creating new understanding of the contemporary curatorial practices related to Indigenous Taiwanese art.

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**Hiromitsu Iwamoto, Japan International Cooperation Agency (JICA), Papua New Guinea Office**

**Reconciling the Pacific War on Bougainville: A Story of Orami Village**

While reconciliation of the Bougainville crisis has been ongoing since the early 2000s, some villagers of Orami still remember an incident almost 70 years ago that they have not yet reconciled. Orami is located about 15 kilometers southwest of Kieta and had become one of the strategic positions for the Japanese to fend off the counter-attack of the Allied forces. Orami people had sided with the Allied forces and annihilated the Japanese section occupying the village. The story of the incident that has been handed down has the villagers killing the Japanese under the instruction of the Americans based at Torokina. According to the Japanese unit history of the 45th Regiment published in 1981, the incident is called the Orami Slaughter which transpired around the end of July 1944. Twenty-one names of men are listed as casualties. The incident represents the depth of involvement of Bougainvilleans in the war, and their wounds have not yet healed.

**Alana Jelinek, Museum of Archaeology and Anthropology, University of Cambridge**

**Belonging**

This paper will centre around the concept of belonging as a way of discussing ideas of displacement, empire, hybridity and place. During the centuries of European empire building, people and their things were suddenly found 'out of place'. This was a matter of choice in some instances and coercion in others. The archaeological record demonstrates amply that Europe did not invent the ideas of empire, slavery, trade or exploitation but Europeans certainly excel in these and, today, during post-colonial times there are few who are not affected by this past. Europe, like most other places, is somewhere that people and things can be found that a generation or two, or a century or two, ago would have been elsewhere. As people have been moving around the planet for millennia, the concept of things and people being 'out of place' may in fact be a constant within human history. Nevertheless, the question of belonging remains painfully alive. The question is, \*how\* do objects created in Oceania by people in Oceania belong in Europe? This talk will unpack that question and speak to future research and artwork by Alana Jelinek for the Pacific Presences research project.

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**Devan Jensen, Brigham Young University**

**Decolonizing Micronesia: Mormons Guide the FSM to Self-Government**

Transferred as a Latter-day Saint (LDS) missionary from Guam to Pohnpei in September 1986, I noticed three things right away. First was the open-air, thatched-roof air terminal. Second was the lush, beautiful jungle. Third were the modern buildings of the Federated States of Micronesia (FSM) that stood out in contrast to rusty tin-roofed cinder-block structures. The new buildings and neatly manicured lawns did not tell the story of the long, slow journey of Micronesia from UN trusteeship to self-government-- for the Northern Marianas in 1976 and the FSM in 1986. Under various US presidents, four key US politicians who were Mormons (Elbert D. Thomas, John A. Carver Jr., Stewart L. Udall, and Morris K. Udall) guided Micronesia's somewhat turbulent transition from quasi-colonial status to self-government. These politicians were each deeply affected by Mormon roots and values and their own experiences with World War II. This paper will briefly trace the contributions of these politicians in fostering self-determination for the Trust Territory of the Pacific Islands, focusing primarily on the FSM. From 1947 to 1986, the interim government respected local customs, protected religious freedom, and slowly transitioned the islands to a form of self-government. This quest for self-actualization also motivated church leaders to send missionaries throughout Micronesia beginning in 1976.

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**Michael Johnson, Texas A&M University-Kingsville**

**Sports, Race, and Scandal: The 1894 Case of George Wood and the Hawaiian Base Ball League**

The popularity of sports in Oceania and around the world has created huge industries that reach across national and regional borders. Consequently, sports serve as paths of economic opportunity for many Pacific Islanders to travel throughout Oceania and abroad. Along these sporting pathways however, are

examples of economic corruption and scandal, which are oftentimes imbued with issues of race and racism.

But scandals in sports are certainly not unique to the twenty-first century and in fact, scandals across time periods can be revealing of contemporary social tensions. This paper looks at how George Wood, a pitcher in the Hawaiian Base Ball League, was accused of cheating in 1894 and examines the ensuing scandal that nearly destroyed the league. In doing so, it uses sport as a lens to consider ways in which racism and corruption intersected with issues of gender, indigeneity, and political tensions in the nineteenth-century Hawaiian Islands.



**Adrienne L. Kaeppler, Smithsonian Institution**

**Encountering Tonga Via Photographs**

Although illustrative encounters with Tonga began with engravings from Cook's second voyage, encounters with Tonga and/or Tongans via photographs did not begin until nearly a century later. My paper will introduce some of the early encounters of Tongans with well-known Pacific photographers Alfred Henry Burton, John Davis, and Francis Herbert Dufty; little known photographers, such as George Minns; and local photographers, such as Lupeti Tulua of Rainbow Studio. It will also introduce New Zealand newspaper photographs of special events as well as visits of expeditions from Europe whose photographers captured memorable occasions as well as tranquil visual encounters with people and places. In effect, the paper will be an introduction to early Tongan photography.



**Adrienne L. Kaeppler, Smithsonian Institution**

**Tradition, An Ongoing Process: Exploring Tongan Lakalaka and Brassbands**

What makes a performing genre traditional? Is it a musical/movement form or style that has been part of a culture since “the beginning of time” or at least since before an influx of Europeans or other outsiders brought new ideas, sounds, and/or movements? With newer genres, is the time or era of introduction important and does it depend on if it is introduced from the inside or outside? My paper will examine various concepts about tradition in the contexts of Tongan lakalaka and brassbands.



**Tevita Kaili, Brigham Young University - Hawai'i**

**Mu'a: Front and Past are the Space and Time of the Ancestors.**

In Tonga, mu'a (front, past, before) is the space and time of the ancestors, and it is accorded more status and respectability than mui (back, future, after), the space and time of the descendants. In addition, loto (center, middle, present, now), the spatiotemporality of the chiefs, holds more privileges than tu'a (outside, later, after), the place and time of the commoners. The unity of tā-vā, time-space, is evident in certain words of the Tongan language. This paper argues that these linguistic terms all point to the tāvani intertwinedness of time and space in Tongan ontology. Using analysis of the chiefly kava ceremony and the formation of dancers during the lakalaka, this paper examines the tāvani

intertwinedness of tā-vā in Tongan rules of status ascription. Both the contexts and the terms indicate that space is critical for making sense of time, and time is vital for understanding space. The analysis herein provides critical insights into why Tongans call commoners tu‘a (people in the outside) and chiefs mu‘a (people in the front), and why front-and-center positions, such as vāhenga and olovaha, in performances are honored over positions located in the back or the rear (‘otu mui). Lastly, this paper argues that terms, such as muli (foreigner; latecomer, recent arrivals) and mui (young, not ripe), reflect the circular nature of Tongan notions of time-space wherein people walk backward into the future facing their past.



**Kaleihōkū Kala‘i-Aguiar, University of Hawai‘i at Mānoa**  
**Natalie Nimmer, University of Hawai‘i at Mānoa**

**Policy Implications of K-12 Education Research within the Micronesian Diaspora in Hawai‘i**

The authors reflect upon their doctoral research with indigenous Micronesian communities in Hawai‘i related to their desire to establish culture-based educational programs. The study revealed common challenges and aspirations among members of the Micronesian diaspora, many of which were influenced by perceived racial prejudice experienced in public schools. This presentation will feature brief background information on methodologies and findings, as well as a detailed analysis of the short- and long-term recommendations for moving forward with addressing school-based challenges. The short-term recommendations are programmatic in nature, while the long-term recommendations address two areas of policy advocacy. These policy recommendations concern systemic challenges faced by members of the Micronesian diaspora in Hawai‘i, but could be relevant for other jurisdictions as well.



**Ruth Kamasungua, University of Goroka**

**Generosity: A Cultural Act of Self Enhancement & Self Promotion in Yui Society**

Yui society shares many virtues that reflect those held by Melanesians throughout Papua New Guinea and the wider Pacific. Some of the virtues that Melanesians possess are sharing, caring, helping, respect and giving. ‘Giving’ is termed ‘Ari tal tomdi’ in Yui, and the act of giving is a shining beacon amongst other ethical virtues in the Yui culture. Generosity in the Yui culture is a necessary ethical virtue that enhances a person’s self-esteem and promotes him within his tribe as well as promoting his tribe amongst other neighboring tribes within society. It is the highest ethical conduct that measures a person’s moral standing in society. In this paper I will discuss four venues in which generosity is expressed through giving. They are: (1) bride price ceremony and payment; (2) compensation payments; (3) gifts to relatives outside of one’s tribe; and (4) gifts to friends, visitors and strangers.



**Ruth Kamasungua, University of Goroka**

**Use of Yui language in Music – A Vehicle to Re-creation & Celebration of the Yui Speaker’s Identity and the Yui Society’s Socio-cultural Environment**

The Yui language of the Salt Nomane District in the Simbu Province of Papua New Guinea is an endangered language with approximately 6500 speakers. Yui speakers use language in music as a means of recreating and celebrating their identity, pride, social standing, relationships, stability, and survival fitness. In songs, they boast and reminisce about their achievements, origination of their tribe, unique geographical features of their place, wealth, and trading relations. This enhances their identity, pride and social standing in society. The use of language in music plays a major role in laying the foundation of the society’s harmonious socio-cultural environment. This paper will discuss how the speaker’s identity and his socio-cultural environment is recreated and celebrated through the use of language in music. It also discusses how the awareness of the benefits of the use of language in music can be used as an important cause for language revitalization.



**Angela Karini, Victoria University of Wellington**

**Nurturing Tribal Culture through Song: What's My Harmony?**

Amidst the flurry of family responsibilities and obligations at large, many Ngāti Porou whānau use tribal song to pass on knowledge, attributes and priorities of nāti culture to their children. Some sow seeds of ‘know how’ with intermittent splashes of brilliance, while others do so with steady bursts of role modelling. Regardless, intergenerational transmission as a familial approach, as a nuanced progression of culture transference through song, and as a means for interweaving collective consciousness is frequently overlooked and increasingly marginalized by 21st century lifestyles and priorities. In this presentation, I draw upon my PHD thesis in Māori music to reflect upon and summarize the views and experiences of my four adult children to emphasize how intergenerational transmission through song has contributed to the ways in which they reconstruct tribal ways of knowing, doing, and being in their roles as exponents of tribal song and haka, as multifaceted practitioners across the creative continuum, and as investors in tribal communities.



**Matthew Kelly, Extent Heritage Pty Ltd**

**Communities, Archaeology and WWII in PNG: Managing the Past in the Present**

Modern archaeology is as accessible to western audiences as it has ever been. It has seen expanded interest in its practice and personalities through media depiction on TV and at the movies. Yet it is claimed that this popularity masks both the lack of communal hands-on involvement in day to day archaeological work and a detailed understanding of local archaeological potential. A recent project in Papua New Guinea has seen an intricate interplay between conflict archaeology survey, WW2 oral history, community memory and local knowledge that highlights an interesting interplay between tourism, archaeology, history, and the practical needs of local communities. This paper outlines aspects of community involvement with memorialisation of WWII with the paper exploring some of these issues in relation to two specific sites in PNG.

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**Emelihter Kihleng, University of Hawai'i at Mānoa**

**Pahn Urohs O: What's Under the Urohs?**

My paper explores what lies under lien Pohnpei's, Pohnpeian women's, urohs, applique and machine embroidered skirts. In 2012, I conducted ethnographic and oral history research in Pohnpei and Guam with lien Pohnpei to better understand our relationships to these textiles, which function as "second skins," valuable income generators, important gifts, and sources of "wearable" cultural identity. In Pohnpei, urohs are worn every day, as well as for certain cultural celebrations and life events as dipwisou en lih, "women's things." On Guam, the wearing of urohs is more complex and multi-layered. As "regional migrants" Pohnpeians become a part of a larger Micronesian identity that only complicates our relationships to our skirts. I elaborate on the ways we love urohs in and away from the home island, how these textiles make us feel "at home" and "unhomed" away, and share ethnographic poetry that illuminates and adds color and texture to these magnificent skirts.

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**Kimberlee Kihleng, Guam Humanities Council  
Monaeka Flores, Guam Humanities Council**

**Guam Women Warriors**

From 2014 through 2015, the Guam Humanities Council presented the interpretive exhibit, Sindålu – Chamorro Journeys in the U.S. Military, based on a collection of interviews, past narratives, personal and historical images, and public programming to explore the significant and unrecognized journeys of Chamorro men and women who currently serve or have served in the U.S. Military. To expand on this groundbreaking exhibit and to more fully address the significant roles Guam women have played in the U.S. military, the Council is developing an oral history project entitled Guam Women Warriors. This paper will highlight the women in the Sindålu exhibit and discuss the ongoing project, the goal of which is to deepen the community's understanding of women's military and wartime experiences, and what it is like to come home, as well as to address larger issues of gender and citizenship in the context of military service to the nation.

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**Myjolynne Kim, Australian National University**

**Uruon Chuuk: Indigenous Perspectives of Chuukese Local History**

As a Chuukese woman studying Pacific history I struggle with what it actually means to Chuukese people. Delving into Chuukese local history, I have come to realize that the "history" I learned in school is the product of centuries of colonial rule, the production of which was shaped and constructed by a mostly colonial and predominantly patriarchal approach. This construction has taken precedence over local history, undermining its value and importance. For instance, while local historians assert women's roles and voices in history, colonial history typically underrepresents women's voices and their roles in history. In this paper I seek to share my insights, obtained through ongoing dialogues with local historians and family elders, on how Chuukese people conceptualize

and understand history. I focus on cultural perspectives and ethics of local history: a long overdue approach that finds a willing and receptive audience across generations of Chuukese people.

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**Eleanor Kleiber, University of Hawai'i at Mānoa**

**Making Pacific Language Materials Discoverable: Changing How We Describe Language at the University of Hawai'i Library's Pacific Collection**

The University of Hawai'i at Mānoa (UHM) Library's Pacific Collection and Department of Linguistics are working collaboratively on a project to accurately describe the over 10,000 items in or about Pacific languages held in the UHM Pacific Collection. Many of the texts written in Pacific languages are not adequately described and are therefore invisible to researchers. This project seeks to make discoverable a critical part of the Pacific past, as well as set a new standard for language description to ensure that Pacific voices are heard.

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**Sungman Koh, Ritsmeikan University**

**Legacies of the Pacific War Interrelated in Islands of Asia-Pacific Region: From the Comparative Study of Islands in the Asia-Pacific Region**

This paper compares continuing legacies of the Pacific War in the Mariana Islands and other islands along with those of Japan (including Okinawa) - the center of this Pacific colonial regime—as well as Jeju Island in Korea. In addition, the study considers what these legacies mean internationally, focusing on a comparative analysis of war remains and memorials scattered around each of the islands such as Suicide Cliff in Saipan, the collective mass suicide monument (Shudan Jiketsu Hi) in Okinawa, the pill boxes densified on the coastline of Mariana Islands, and war remains on Okinawa and Jeju islands.

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**Junko Konishi, Okinawa Prefectural University of Arts**

**The Micronesian Marching Dance Transmitted to Okinawa: Recollecting and Reconstructing Memories and History in the Northern Mariana Islands**

The Micronesian marching dance became explosively popular during the period of Japanese administration (1914-1944). The dance was diffused from islands such as Angaur and Saipan where natives from other islands gathered. While phosphate miners from western Caroline Islands worked until 1936 in Angaur, Japanese settlers crowded in Saipan beginning in 1917 when the sugar industry began operations. By 1936, the number of Okinawans in Saipan was 24,649 among an island population of 45,227.

Processes of the transmission and localization of this dance are examined. After World War Two, Okinawans observed the marching dance in Okinawa which was regarded as suitable for parties and village events. It is notable that even those who have not talked about the cruel wartime experiences in the Northern Mariana Islands nevertheless transmitted the dance as memory. These

Okinawan memories are fading however and the dance survives only as entertainment performed by a few groups.



**Daya (Da-wei) Kuan, National Chengchi University**

**Indigenous Land Rights and Traditional Territory Survey in Taiwan**

Maintaining relations between indigenous peoples and their lands is core to the collective rights of indigenous peoples. The Taiwan government recognizes indigenous peoples' rights over traditional territories. According to the 2005 Indigenous Peoples' Basic Law, the actual realization of these rights however is still far behind the legal recognition. This presentation will: 1) review the social historical context of indigenous movements and the current legal system of indigenous land rights in Taiwan; 2) explicate the Indigenous Traditional Territory Survey launched by the Council of Indigenous Peoples in 2002; 3) illustrate and analyze the cases of land/resource conflict between Taiwan's indigenous peoples and the government; and 4) reveal the gap between indigenous peoples' cultural practices and the government's bureaucratic conception of indigenous traditional territory. This presentation will reveal recent efforts to bridge this gap, protect the value of historical justice, create benefits for resource management, and share the human-land philosophies that can widen the vision of a whole society.



**Annie Kwai, Solomon Scouts & Coastwatchers Memorial Trust**

**'Pride of our Nation': War, Commemoration and Nation Building in the Solomon Islands**

The 'Tensions' of 1998-2002 turned back the clock on two decades of building a Solomon Islands national identity. As the RAMSI peacekeeping and support mission winds down, rebuilding a sense of national unity is as important as any governance or infrastructure development project. Islander involvement in the Solomon Islands Campaign of WWII is a suitable avenue for such development, as it connects Solomon Islanders from different islands and provinces through a shared history. It also connects them to the outside world through their connection to a regional and global narrative. The 'Pride of our Nation' monument in downtown Honiara is a step in this direction, built to celebrate the role of the Solomon Scouts and Coastwatchers in the war. This paper will outline the design and construction of the monument and its subsequent use as a tourist attraction, as a site of personal remembrance, and as an obligatory stop for any official visitor.



**Monica LaBriola, University of Hawai'i-West O'ahu**

**Our Eyes Advise: Implications of Land Sales and Leases for Sovereignty in the Marshall Islands**

Building upon my research on Likiep Atoll, Marshall Islands, this paper explores the historical, cultural, and epistemological context underlying decisions by Marshallese chiefs to sell land to outsiders in the two decades prior to Germany's annexation of the Marshall Islands in 1885. Factors considered include environmental circumstances and the physical condition of the land; chiefly rivalries and desires to augment economic, political, and cultural capital; foreign violence and

blackbirding; epidemic disease; genealogical connections; and the Marshallese convention of adapting land tenure rules to meet tangible circumstances. The paper addresses the conference theme “Mo’na: Our Pasts Before Us” by considering historical origins and outcomes of the Marshallese practice of forging alliances with outsiders through land sales and leases and the implications of this practice for Marshallese sovereignty past, present, and future.



**Stephanie Lawson, Macquarie University**

**Australia and the Pacific Islands Forum: A Critical Review**

When the idea of a forum oriented to political issues concerning the Pacific islands was first mooted by island leaders almost half a century ago, it was thought that the participation of Australia and New Zealand would be essential to its success. Times have changed. The fallout over the 2006 coup in Fiji, following which the Forum took the unprecedented step of suspending Fiji’s membership, appears to have changed the dynamics considerably. Fiji’s refusal to re-join the Forum – at least under Frank Bainimarama’s government – while Australia and New Zealand remain members has prompted speculation about the future of regional architecture in general and the Forum in particular. This paper reviews the historical relationship, as played out in the Forum, between island leaders and the region’s ‘bigger brothers’ with a focus on Australia. It examines the latter’s role as a neo-colonial power while at the same time considering the extent to which at least some Pacific island leaders have challenged the Forum’s function as a forum for political debate and action.



**Jacqueline Leckie, University of Otago**

**Missing or Misdiagnosed? General Paralysis of the Insane, Yaws and Syphilis in Fiji, 1884-1940**

The most feared disease in asylums before the 1940s was General Paralysis of the Insane (GPI). The outcome was death and there was no cure. It was linked with immorality and by 1906 the link between syphilis and GPI was established.

Or was it? In Fiji, doctors had identified GPI and from 1884-c1950, a large proportion of patients admitted to the Fiji Lunatic Asylum had this disease. This disease classification is perhaps the most confounding in the asylum archives. The majority of patients with GPI were indigenous Fijians but they did not suffer from syphilis. They did suffer from yaws which offered immunity to syphilis. Doctors in Fiji linked yaws to the profound mental suffering of indigenous Fijians with GPI but their clinical observations had little traction within the esteemed medical circles in Europe. So what was missing here? The link between yaws and GPI? Or was GPI being misdiagnosed?



**Edward Leon Guerrero, University of Guam**

**Guam’s Perception on Reintegration with the Marianas**

On November 4, 1969, a special election on Guam determined the issue of reintegration with the Northern Mariana Islands. Guam voters rejected reintegration, and experts speculate many reasons

as to why the decision to remain separated occurred. Some speculations say that people on Guam felt betrayed due to Northern Mariana Chamorros translating for the Japanese; others say people on Guam felt that the Northern Marianas would economically burden Guam. Despite the reasons for the people of Guam's decision back in 1969 for denying reintegration with the Northern Marianas, this research on contemporary Guamanian perception explores the possibility of political unity within the Marianas.



**Victoria-Lola Leon Guerrero, University of Guam**

**Pågat: How a Community United to Save an Ancient Village**

When the United States Department of the Navy announced in 2009 that the ancient village of Pågat was its preferred alternative for a Marine firing range complex, the people of Guam came together in unprecedented ways to protect this sacred site. Community activists, attorneys, a racetrack group, hikers, preservationists, local leaders, and people of all ages resisted the firing range complex, leading to public demonstrations and a lawsuit that forced the Navy to abandon its plans for Pågat. This paper will examine the community efforts that went into saving Pågat, and discuss what this critical moment in Guam's history reveals about Chamoru resistance. Pågat inspired a movement, and efforts to save this ancient village can serve as a roadmap for future resistance.



**Josh Levy, University of Illinois at Urbana-Champaign**

**Commodifying Coconuts: Empires of Margarine in the Pacific**

For a moment at the turn of the 20th century, coconuts appeared to be the solution to Europe's population explosion. Scientists at Mannheim, Germany developed a new industrial process whereby coconuts could be rendered into margarine, transforming viscous coconut oil into solid blocks of brilliant white vegetable fat. Whereas coconuts had previously appeared in European households mostly in the form of soaps and candles, science had suddenly tamed the exotic nut and made it fit for western consumption: clean enough for veterans hospitals, thrifty enough for the poor, and modern enough for an industrializing Europe. As the global copra trade intensified, European coconut experts began to appear across the Asia, Africa, the Caribbean, and the Pacific with reams of research detailing how lands and peoples were to be transformed in pursuit of the perfectly commodified coconut. In Pohnpei, Micronesia, never a major center for the coconut trade, Islanders mostly resisted German efforts to reconfigure their homes and farms into vast coconut plantations. Nevertheless, as oral historian Luellen Bernart noted in 1939, coconut trees multiplied rapidly on the island, people "became ambitious to earn money," and "the desire for possession of small portions of land became strong among the people." This paper will explore the effects of the coconut's commodification in Germany and in Pohnpei; the former as mediated by racialized discourse of Pacific Orientalism, and the latter as a powerful (though negotiated) agent of transformation in Pohnpeian land, family, and economic life.



**Fang Chen Lin, National ChengChi University**

**Safeguard or Segmentation? A Conversation on the Definition of Law and the Sovereignty of Community in the Legal System of Intangible Cultural Heritage**

In examining whether the legal system and the safeguarding system of Taiwan can limit or help the process of preserving intangible cultural heritage, I use the Protection of Intangible Cultural Heritage Convention (UNESCO) and the Cultural Heritage Preservation Act (Taiwan) as examples with an emphasis on the practice and performances of traditional songs and dances of the indigenous peoples of Taiwan. Taking the indigenous Amis tribe in Dulan (都蘭, 'Atolan) in Taitung as an example, I examine how the Dulan-Amis people use their ritual songs and dances - which are defined as the intangible cultural heritage by law – to resist the policy and declare their sovereignty. I also consider the situation between the legal system and the way that indigenous people practice and perform and offer advice related to the law.

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**Chinghisu Lin, National Taitung University**

**From Use Value to Exchange Value: Commodity, Land Market, and Formation of 'Land-Human' Relations in Truku Society, Taiwan**

Based on an analysis of anthropological research on land transaction cases in 2015 in Truku communities, this paper looks at the emergence of a new land market's influence on the relationship between land and the Truku people, an Austronesian speaking ethnic minority in eastern Taiwan, over the past decade. Moreover, by examining how the Truku transact land and deal with their earnings from the market, I will discuss how Truku today shape and reshape their concepts of land. Finally, by describing the transformation of 'land-human' relations, this paper will explore new concepts of land in Truku society, especially owing to the development of tourism and the dramatic prosperity in their area due to the raising value of land as a commodity. This paper will contribute to our understanding of the reactions of the Truku people and Austronesian-speaking groups in Taiwan to neoliberalism.

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**Pi-chen Liu, Academia Sinica**

**Site of Memory and Spatial Management in Kavalan Ritual Healing (Taiwan)**

This paper examines how a site of memory (Pierre Nora) is (re)constructed by the means of folk healing during the transmission of conflict history with others. In PatoRogan village (east coast of Taiwan) healing by Kavalan shaman (*mtiu*) is still common. The shamans (*mtiu*) use certain techniques to carry out divination, *paspi*, and diagnoses of the causes of illness. During this process, the ancient places of headhunting and enemy's dwellings (sites of memory) become the cause of the illness. An individual carefully establishes symbolic exchange relationships with the spirits of others through the ritual for cure, trying to alleviate antagonism and conflict. Ritual healing (*paladas*) creates opportunity and a mechanism for contemporary Kavalan to come back to their conflict history of settlement and, at the same time, gives the body different cultural meaning to its meaning in Western medicine, becoming a means of constructing self, group, local identity and

spatial management.

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**Tricia Lizama, University of Guam**

**Survival of Indigenous Healing Practices in Guam, Rota, Saipan, and Tinian**

The traditional healing practices of the Chamorro people were in existence long before Spanish and American colonization, and their continuation is a form of indigenous resistance and cultural survival. The Chamorro people identified specialists as the makana and kakana. Due to Spanish colonization, the makana and kakana practices were outlawed. Although traditional healing practices continue to exist, in order to remain vital, the social and cultural form of how they existed has had to change as well, including increasing apprenticeships and writing down the primarily oral traditions. This paper will examine the history of traditional Chamorro healing and the changes that have occurred in the transmission of the practice. Findings will be used to consider how this valuable knowledge is preserved and perpetuated. There is a significant need for the continuation of this study and other studies, as there has been a previous lack of relevant data.

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**Wen-chun Lo, National Chengchi University**

**Non-indigenous People in Indigenous Township: Retailers in Former Mountain, 1950s**

This paper examines the influences of Hakka immigrants on the economy in an indigenous township in Youluo River basin, which is the market frontline where most of the Hakka settlements in this township are located. A group of Hakka people seeking arable land moved into the front ranged area around a hundred years ago, working as tenant farmers in fields owned by the Taya people. After a gradual accumulation of capital, some of the immigrants built up their own grocery shop. The former landless farmers became proprietors, regularly moving between countryside and market while the trade mode of bartering or credit selling supported exchanges of forest products and commodities. Adopting an ethnographic method, this paper describes early retail business and examines how labor force and resources in an indigenous mountain area were organized and integrated into the market.

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**Arini Loader, Victoria University of Wellington**

**Ngā Kōrero Onamata Kua Whakairohia; Our Pasts In The Art of Carving**

Te Rauparaha was a renowned Māori leader of the Ngāti Toa Rangatira and Ngāti Raukawa tribes; he was a warrior, a strategist and a provider for his people whose life spanned the turbulent late eighteenth to mid nineteenth-centuries in Aotearoa New Zealand. His life and deeds are well remembered in literature, film, visual media and song forms and he is also remembered in whakairo, Māori carving art. This paper explores and analyses carvings of Te Rauparaha and considers their creation, their location and their broader social and political meanings. Ultimately, this paper will argue that these carvings tell histories which are not found elsewhere in such places as books, cinema and museums and that, though relatively scant attention has been paid to them,

they serve the interests of Māori and the broader community in ways which are uniquely Māori and are also generative and relational.

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**David Lotz, War in the Pacific National Historical Park, U.S. National Park Service, Guam**

**Surrenders and Stragglers: The Fate of the Defeated Japanese in the Mariana Islands**

The mystique of Japanese stragglers in the Mariana Islands is a continuing subject for discussion over seventy years since the end of the war with the last Japanese holdout discovered in the interior of Talofofo on Guam in January, 1972. A systematic review and comparison of the fate of the Japanese military personnel in the Mariana Islands at the end of World War II yields diverse stories of dedication and resourcefulness. For the islands that were not invaded, the command structure was intact and the units surrendered in an orderly fashion. For the islands invaded, the Japanese military personnel who did not surrender or were captured were designated as stragglers who eventually died or underwent a lengthy and illusive survival experience while being initially hunted and later largely forgotten.

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**Vicki Luker, Australian National University**

**Fatal Impact or Fatal Amnesia?**

The 'Fatal Impact' remains a charged phrase in Pacific historiography. Simplistically, it opposes two visions: of populations crashing following new diseases introduced by Europeans; and no such crash. This contrast dates from historiography of the 1960s. Notwithstanding work done since then, or the fact that debate about the 'Fatal Impact' has waned, I suspect that the dismissal of the 'Fatal Impact' remains too influential. This presentation make three points. First, a too ready dismissal of the 'Fatal Impact' can entail only too readily an amnesia of the variety and effects of introduced diseases on local populations. Second, even if we feel that debates about the 'Fatal Impact' are, so to speak, 'history', residues of that earlier controversy may influence what and how we, as historians, now see. Third, introduced diseases are likely to have caused untold death and suffering, but are prone, for many reasons, to oblivion.

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**Wai Yi Ma, University of Guam**

**Exchange Systems in the Federated States of Micronesia Past and Present: Sawei and the Compact of Free Association**

The Federated States of Micronesia (FSM) is one of the Free Associated States of the United States. Under the Compact of Free Association, the U.S. provides defense and financial assistance to the FSM, while the FSM guarantees its relationships with the U.S. It is a contemporary form of exchange system that addresses the island nation's needs at a national level. This paper proposes to compare it with Sawei - an ancient exchange system practiced by indigenous Caroline islanders in Yap and its outer islands. Because of their islands' environmental vulnerability, Carolinians established partnerships with other islands by exchanging gifts and commodities. It was the earliest form of

exchange system for atoll dwellers to ensure resources through desperate times. The paper will identify their similarities and differences and examine islanders' perspectives on the systems. The paper will be concluded with a discussion of global influences.



**Carlos Madrid, Instituto Cervantes de Manila**

**One of a Kind: A New Finding in the Early Cartography of Guam**

This research analyzes names and locations as disclosed in one of the earliest samples of maps containing details of Guam. This is the sketch drafted by the Spanish Jesuit Fr. Alonso Lopez, dated in 1676. The published version of his map has become an iconic visual representation of Guam, and the original sketch on which it was based is analyzed here for the first time. Deepening a line of study developed at the Micronesian Area Research Center during the year 2013-2014, Dr. Madrid proposes the use of charts, maps and prints as relevant records for the history of the Pacific in general, and the Mariana Islands in particular, in order to encourage the study and protection of historic toponymy.



**Craig Manscill, Brigham Young University**

**The Globalization of Mormon Temples in Oceania: Negotiating Conflict in the Past, the Present and the Future of Mormon Temple Liturgy**

One religion gaining adherents in Oceania, due to aspects of globalization, is the Church of Jesus Christ of Latter-Saints or the Mormons. Mormon presence regionally began among French Polynesians in 1844, Australians in 1850's, the Melanesians of Fiji and New Caledonia a century later, and in Micronesia/Guam during the 1970s.

As Mormonism advances and matures in Oceania, the LDS Church builds temples as sacred places where Mormon liturgy and worship can be practiced, although they are insufficient in number. For example, in the early 1900s, the only temple available for Mormons in Oceania was in Laie, Hawai'i, followed by the Hamilton, New Zealand temple in 1958, thus requiring lengthy and costly pilgrimages. This paper examines Pan-Pacific ways of negotiating the past, present, and future of Mormon temple worship and liturgy in Oceania. The presentation will identify factors that led to conflicting cultural norms in the family, the community, and the Church in the past and the present and give suggestions for progression in the future.



**Kelly G. Marsh-Taitano, University of Guam**

**Joe Vilorio, Sagan Kotturan CHamoru**

**Moñeka De Oro, University of Guam**

**Recapturing a Lost Tradition: Hinatsan i Latte (Building Latte)**

Latte stone pillars are unique to Chamorros and are iconic to them. The loss of the tradition of hinatsan i latte, the construction of latte, is part of a larger story of Spanish missionization in the

Chamorro homeland islands, the Marianas. Introduced disease, a mixture of local politics and violence, and a final rounding up of Chamorros into a handful of church-centered villages in the 1600s and 1700s meant an end to the quarrying and carving of latte, as well as other valued lifeways, including the skill and knowledge surrounding the tradition of hinatsan i latte. However, last year, a partnership between Sagan Kotturan CHamoru and a class of eight passionate Chamorro and Micronesian Studies students at the University of Guam began an effort to place the past once again before us. This paper chronicles the journey of bringing back to life the lost tradition of hinatsan i latte – learning lessons through hands-on experience, connecting with ancestors, and figuring out the way forward.



**Stephanie Mawson, University of Cambridge**

**Desertion in the Early Modern Spanish Pacific**

Both individuals and collectives utilised desertion as a method to undermine the process of European empire construction. This paper will consider the cases of desertion that took place in Spain’s Pacific territories during the seventeenth century, including the Philippines, Taiwan, the Moluccas and the Mariana Islands. While desertion was a common tactic utilised by European soldiers, sailors and convicts to escape harsh conditions within Spanish military outposts, this paper will seek to extend the definition of desertion to include acts of mass flight or maroonage among indigenous communities in the region. Throughout the seventeenth century, entire communities evaded or simply absconded from Spanish control. By considering these two acts side by side, we are able to challenge the idea of a monolithic imperial project and demonstrate that Spanish colonisation efforts were undermined from within and without.



**Phillip McArthur, Brigham Young University - Hawai'i**

**The Land of Loss, or Land as a Historical Metaphor for Local and Global Violence in the Marshall Islands**

The ignominious history of the U.S.A in the Marshall Islands includes invasion and occupation, forced relocation, nuclear and missile testing, and now the pending threat of a precipitous rise in sea levels. These forms of violence have left an indelible mark on people and the land, where myth, history, kinship, and identity are inscribed upon the landscape. Nonetheless, the Marshall Islanders do not view themselves as ignorant and passive victims, rather they creatively position themselves at the cross-section of the global and the local through how they historically think about land. Most discussions about land center on the notorious threats and historical disputes. In this paper I wish to add to these considerations how the Marshallese use land as a metaphor for thinking historically about a range of social relations of power, from kin relations, through new hierarchies in the modern nation-state, and transnational affiliations and conflicts.



**Ron McNinch, University of Guam  
Dan Brown, University of Guam**

**Guy Gabaldon and the Congressional Medal of Honor: A Special Operations View**

The work of Navy Cross recipient Guy Gabaldon is well known to those who study WWII in the Pacific. Gabaldon was the young Marine who, working alone, repeatedly crossed the battle lines in the 1944 Battle of Saipan to capture alive and bring in over 1000 soldiers and civilians residing on the island. In recent years, some historians have downplayed his efforts because he mostly saved the lives of civilians -- women and children. It has been argued that Gabaldon may have been denied the Medal of Honor due to racism or systemic prejudice. This paper takes a different view. It is far more likely that Gabaldon was conducting activities using unconventional special operations methods, which would have not been valued in the conventional context of the Saipan Campaign over 70 years ago. As we re-examine Gabaldon's past deeds under a present-day special operations and humanitarian lens, we make the case that a Medal of Honor was indeed earned on Saipan and can still be awarded today.



**Keri Mills, University of the South Pacific**

**The Nuclear Free and Independent Pacific Movement in Fiji**

The Nuclear Free and Independent Pacific Movement (NFIP) was a loose alliance of environmental and political activists who campaigned hard through the 70s, 80s and 90s for the security and self-determination of the Pacific region against overseas exploitation. To date there has been little academic inquiry into this important movement in a critical period of Pacific history. This paper presents a brief literature review and some preliminary analysis from my research on the goals and achievements of NFIP in Fiji.



**Kylie Moloney, Pacific Manuscripts Bureau, Australian National University**

**Wherever You May Be... Improving Access to Pacific Island Archives**

What actually happens behind the scenes to make Pacific Island archives accessible? The Pacific Manuscripts Bureau has recently "gone digital." Historical Pacific Island archive and photographic collections that were copied nearly 40 years ago by the Bureau on microfilm can now be made accessible online. Making these significant collections available online is challenging and time-consuming. The Bureau's Pacific Island archive collections are a gold mine for Pacific Islanders and researchers but the delivery and accessibility of these collections needs to be re-thought. This paper will discuss some of the challenges and successes the Bureau has had in making these historical Pacific Island archive collections more accessible and user friendly for researchers. Does advancing technology necessarily broaden audiences or does it simply make archives more accessible for some? Partnerships with those with digital access in the islands remain vital to expanding access to the Bureau's digital collections.



**Stephen Murray, Independent scholar**

**Remembering War: Islander, Japanese, and American Memories of the Battle for Peleliu Island**

The 1944 battle between Japan and the United States for Peleliu devastated the island and destroyed the way of life of its native population. Most of the 11,000 Japanese dead lay unburied within mountain caves for decades, prompting anxious postwar attempts by relatives and nationalists to collect the remains. Competing political stances among these visitors produce conflicting interpretations of Japan's role in WW II, visible in ceremonies, in the monuments they erect, and the accounts of the battle they publish. American memory struggles with painful awareness that this costly victory contributed little to the overall war effort. The residents of Peleliu seldom manage to connect with either of the foreigners, who ignore them, their losses, and their unique perspectives on the meanings of the invasion. The memories of the three peoples travel in parallel, always apart, still unable to reach a common understanding of the tragedy they share.



**Leiana S.A. Naholowa'a, University of Guam**

**Man Metgot Na Famalao'an: The Phenomenon of Chamorro Women's Power in the Pacific Islands**

Generations before Louis-Antoine de Bougainville, James Cook and Paul Gauguin sailed into Oceania and contributed to a dominant worldview of the docile and exotic Pacific Island female, Padre Diego Luis de San Vitores established a mission in the Mariana Islands where recorded observations prove otherwise. Missionary accounts describe how a woman divorcing her husband, with the help of her kinfolk, took all of the household goods, destroyed the home and crops, and left with her children. This account of what I name as "man metgot na famalao'an" (very strong women) is retold by writers such as Francisco Garcia, Charles Le Gobien and Abbé Raynal. An understanding of the phenomenon of women's social agency that perplexed Catholic missionaries and Spanish colonial forces reveals Chamorro women's larger contribution to and resistance of the imaginary of the passive and objectified Pacific Island woman.



**Tiara R. Naputi, Western Kentucky University**

**Forward from the Marianas: Navigating with Our Ancestors through Waves of Militarization**

A controversial U.S. military buildup threatens the Mariana Islands archipelago as part of a sprawling military training complex. The plans impose more U.S. control where the military and Department of Defense (DOD) already stake claim and lease lands and natural resources. This paper launches from the Marianas to navigate ancestral and decolonial strategies that challenge colonization and militarization throughout Oceania. By centering in the Marianas, this project works to destabilize historical and contemporary U.S. national narratives and colonial forms of representation about the Pacific. From this reference point, we move beyond the imperial centers and toward reimagining different geopolitical sites. Building on Epeli Hau'ofa's argument for a holistic perspective that reconfigures Oceania as "a sea of islands," a vast network of power, I analyze structures and contexts of governance and chart identities across a range of resistances, offering an extended orientation of our pasts before us.

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**Moana Nepia, University of Hawai'i at Mānoa, Moderator**  
**Dãkot-ta Alcantara-Camacho, Independent**  
**Carol Brown, University of Auckland**  
**Micki Davis, Independent**  
**Dorita Hannah, University of Tasmania**  
**Kara Miller, University of Hawai'i at Mānoa**

**Panel Presentation**  
**History as 'Making the Future Now' through Pacific Video and Performance Art**

In addition to some of the timeless metaphors of water and navigation used to represent Oceanic connections, the poetics of light, movement, time, and space in video and performance art offer additional ways to illuminate shared sensory experiences and relationships between creative and scholarly projects within the region. While keeping in mind Linda Tuhiwai Smith's suggestion that, in one sense, the future is the potential we hold now, and not some abstracted theoretical or even visionary picture of what the world may be in fifty or a hundred years time, artists and scholars in this panel respond to the Chamorro conference theme *Mo'na: Our Pasts Before Us* with a complementary spatio-temporal orientation that conceives history as 'making the future now'. Oral, video, and performative presentations will inform discussion leading to collaborative site-specific performance and installation lead by Chamorro artists for presentation during the Festival of the Pacific Arts.

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**Jennifer Newell, American Museum of Natural History**

**Historic Collections, Contemporary Challenges: A Case Study of Italian Museums and Engagements with the Pacific**

Curators of Pacific collections in European museums are working with the material outflow from periods of intensive colonial engagements. While a few institutions in Europe have active Pacific curatorial programs enabling the purchase of contemporary works, most curators face significant challenges to representing the region through any lens than the historic. Pacific Islanders have persistently critiqued these representations, of islanders as people of the past, or inhabiting an unchanging 'ethnographic present', rather than as people dealing creatively with issues of the here and now.

Italian museums, from the monolithic Vatican and Pigorini museums in Rome to modest ethnographic museums in the regions, share in these challenges. These institutions constitute one of the few avenues for public awareness of the Pacific Islands, important as Italian involvement in the region rises. This case study allows an exploration of the problems and potentials that accompany Pacific collections beyond the Pacific.

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**Ryota Nishino, University of the South Pacific**

**Travel-writers and New History: Japanese Travel-Writers' Discovery of War History from Papua New Guinea**

Travelogues to Papua New Guinea by female journalist Miyakawa Masayo (b. 1942-) and office-worker Kawaguchi Kizuki (b. 1958) relate interactions with local residents and fellow Japanese tourists. Both travelogues, published in the 1980s and the 1990s, recorded encounter with and discovery of aspects of war history previously unknown to them. These discoveries and encounters prompted both travel-writers to question their underlying values and assumptions in commonly held Japanese understandings of the war. Miyakawa's journeys shed light on the struggle widows faced during and after the war and reported their effort to reconnect with the deceased husbands at commemoration ceremonies. Kawaguchi's journey inspired him to study the war from the Islanders' standpoint and to argue that the Japanese were one of the imperial aggressors. Though neither travelogue was a best-seller, the two travellers' intellectual development suggests new ways of re-interpreting Japan's war history.

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**Maia Nuku, Metropolitan Museum of Art, New York**  
**Frigate Bird Headdresses in Nauru**

Rare and valuable feather headdresses were crucial components of ritual practice throughout the Pacific and were encountered and acquired by Europeans voyaging in the Pacific from the early 17<sup>th</sup> century onwards. These elaborate assemblages incorporated the potent relics of ancestors and gods - materials such as human hair and feathers which enhanced the *mana* and status of those who wore them. In ritual contexts, they instantiated principles of personal efficacy and prestige which aimed at effecting transformation; in the political arena, they were a visual display of a leader's ability to control and maintain extensive chains of reciprocal obligations across island networks. This paper examines a selection of eastern Polynesian feather headdresses recently discovered in European museum collections and considers their connection to a little known genre of Nauruan head ornaments in a bid to draw out and recover an understanding of the underlying cosmological frameworks for each.

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**Yoko Ogashiwa, Hiroshima University**

**Taiwan-Pacific Island Countries Relations: Focusing on the Indigenous Peoples as Transnational Political Actors**

Under the Chen Shui-bian administration (2000-2008), Taiwan conducted active diplomacy in Pacific island countries to obtain diplomatic support in the region. Chen's diplomacy was criticized as "checkbook diplomacy," leading to intense diplomatic competition with China. While the Chen government used aid to obtain this diplomatic support in the Pacific, it also utilized the indigenous peoples in Taiwan for this purpose. The government focused upon indigenous peoples in Taiwan and Pacific Islanders belonging to the Austronesian language group and set up the Austronesian Forum as a cooperation framework of Austronesians. This paper examines how the indigenous peoples in Taiwan have been committed to Taiwan's diplomacy in the Pacific and discusses their

role as transnational political actors in this context.

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**Mark Ombrello, Kansai University**

**Learning the Imperial Way: An Overview of Textbooks Used in Micronesia during the Japanese Colonial Period**

This paper will provide an overview of textbooks used during the Japanese colonial period in Micronesia (1914-1945) to demonstrate how school primers attempted to imbue Japanese cultural norms, values, and belief systems upon Native peoples as a means to solidify a constructed hierarchy and assimilate Islanders into the greater empire.

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**Hsien-Yang Pan, National Taitung University**

**Reconstructing Seqaro in a Multicultural Indigenous Area in Taiwan**

Cilasuwan, an indigenous Paiwan tribe in Taiwan, once established a community characterized by its cross-ethnic groups and cross-cultural political system. People belonging to this system were named the "Seqaro." This paper uses the concept of area studies to explore the relationships among Cilasuwan people, the Seqaro and others through three cultural activities held in this area recently. Because these activities were held by three different hosts, participants were different and developed different interpretations of Cilasuwan people. In the past, Cilasuwan was the leader of the community, and there was a strong connection between tribes in this area, but under great influence from the Han and Japanese colonization, the connection became looser. The holding of cultural activities in this area today plays an important role in reconstructing the status of Cilasuwan and the name "Seqaro" as a key point for integrating different tribes in this area.

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**Nicolette Parr, Defense POW/MIA Accounting Agency**

**Climate Change and Instability in Prehistoric Guam: An Osteological Perspective**

The current study investigates the prehistoric Chamorro in Guam to assess health and disease patterns between the Pre-Latte and Latte periods, which display a shift from horticultural to early agricultural practices. Accompanying changes include increased population size and technologically advanced food processing techniques. These changes occur concomitantly with large-scale environmental and climatic fluctuations. It is predicted that the cultural and environmental shifts are accompanied by biological ones, specifically in the prevalence of hypoplastic defects in teeth.

Significant differences in hypoplasia frequencies were found between the Pre-Latte and Latte populations. The Pre-Latte individuals were less prone to hypoplasias and may not have been exposed to high degrees of physiological stressors as the Latte. Climatic instability, such as typhoons, droughts, and increased aridity, was more common in the Latte period, resulting in the destruction of crops and reef systems, likely leading to reduced access to nutritional resources and a subsequent decrease in health status.

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**John Pātū, University of Hawai'i**

**Negotiating Territorial Status and Citizenship in American Sāmoa**

This paper revisits the circumstances under which the 'Deeds of Cession' were signed by the titular chiefs of American Sāmoa and relates it to current debates over citizenship in the territory. It also examines how the 'Mau' protest movement in eastern Sāmoa differed from that of German and New Zealand controlled western Sāmoa and how this had translated to differences in decolonization trends. Concerns over the preservation of Samoan custom and tradition, the fa'amatai, the traditional land tenure systems and exercise of local authority were factors that had differentiated decolonization schemes from other Pacific islands. Current challenges to the status of US citizenship have revived resistance against imposed 'rights' and neocolonialism in American Sāmoa.

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**Michael P. Perez, California State University, Fullerton**

**Diasporic Educational Trajectories and Chamorro/Chamoru Articulations in Historical Context**

Native Pacific peoples have long been on the move in light of their navigation histories. Chamorro/Chamoru mobility to and from the Mariana Islands has occurred in various physical, literal, cultural, familial, symbolic, spiritual, and political forms. These diasporic currents embody indigenous responses to colonialism and displacement, through actions of migration, adaptation, mobility, and resistance. Diasporic Chamorro/Chamorus have navigated academic and political institutions across the U.S. States, as new waves of student-activists blazed new trails in appropriating and indigenizing the academy and identity politics in the last decade. The significance of Chamorro Studies is especially relevant to the contemporary moment. Likewise, Chamorro/Chamoru students and activists have rubbed elbows with "other" marginalized native peoples. In light of these historical trajectories, this presentation contextualizes Chamorro/Chamoru articulations of indigeneity, cultural renaissance, political movement, and educational diaspora, based on in-depth interviews of Chamorro/Chamoru students, educators and activists and ethnographic observations on Guam, Hawai'i and California.

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**Antonio Perry, University of Guam**

**Archival project at the RFT Micronesia Area Research Center under the auspices of the National Historical and Publications Commission, NHPRC**

Society at large uses archives and the information they contain in a variety of ways. "Anyone who looks on the care of archival records as esoteric, isolated, and irrelevant to any but small group of specialists misses an important part of the story. Large numbers of people with a great range of interests seek information from archival records." (O'Toole, 2002, p. 23-24). The efforts of establishing and maintaining archival collections must be followed by access, which is provided through the arrangement and description of records, to help users efficiently use the archival

material. In order to promote intellectual access, the RFT MARC's Special Collections at UOG, in 2013, received a grant from the National Historical Publications and Records Commission (NHPRC) to provide access to these materials through electronic finding aids. This presentation discusses the methodology and tools used to facilitate access to the Collections in the 21st Century.

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**Rebecca Pratt, University of the South Pacific**

**Christianise and Civilise: Three Women in Nineteenth Century Fiji**

Travel narratives up until the end of the 18th century were tales of adventure, conquest and imperialism. In the 19th century, some women (often accompanying their husbands) began to write their own travel narratives. This research explores three such women in Fiji. Mary Wallis published *Life in Feejee* in 1853, Sarah Maria Smythe wrote *Ten Months in the Fiji Islands* in 1864 and Constance Gordon-Cummings wrote *At Home in Fiji* in 1881. These books straddle the signing of the deed of cession in Fiji (1874) and show the changes occurring in these Islands in the 19th century. The women supported the Christianising and civilising efforts of missionary and later colonists, but their stories are different as they travelled at different times and during different stages of Western contact within the Fiji Islands. This paper looks at these three women and how they represented their experiences within the travel narrative.

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**Stephen Pratt, Hong Kong Polytechnic University**

**Pacific History Association Conferences: A History**

This paper briefly outlines the history of the Pacific History Association, its origins and growth. The paper then uses content analysis of seven conference programs (1996, 2002, 2004, 2006, 2010, 2012 and 2014) to determine several conference metrics such as number of presenters per conference, number of repeat presenters, proportion of conference presenters by affiliation and country as well as from the host institution. The last section of the paper examines the major themes of the presentations given. Some possible future directions of the PHA conference are discussed.

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**Gonzaga Puas, Australian National University**

**Lekinioch Island: The Ongoing Debate Between Clans and Subclans Over Makal**

Lekinioch is an island situated in the southern part of the Mortlocks region of the state of Chuuk, the Federated States of Micronesia (FSM). My paper focuses on the debate surrounding the seat of the Makal or the original inhabitants of Lekinioch. It will discuss the history of settlement by the different clans and the changes in the social system that developed over time. The Makal debate is significant because it defines one's standing in the community in relation to control of indigenous resources. Generally, the earlier the settlement, the more prestigious the clan. The debate also involves clan relations and divides the clans into different political camps based on their historical affiliations. This is affecting the present power discourse in the contemporary Lekinochian diaspora.

The ongoing debate as to which clan should properly claim the seat of Makal will be addressed throughout the paper.



**Setoki Qalubau, University of the South Pacific - Marshall Islands**

**Safeguarding of Traditional Knowledge and Cultural Expressions in the Marshall Islands**

The knowledge, skills and practices developed, sustained and transmitted through generations forms the cultural and spiritual identity of an indigenous community. Traditional Knowledge and Cultural Expressions (TKEC) come in a wide variety of contexts, including oral traditions and expressions, performing arts, social practices, rituals, knowledge and practices concerning nature and the universe, and traditional craftsmanship.

Marshallese culture is rich with diverse and unique traditional practices. Renowned for their boat building and navigational acumen, unique traditional tattooing motifs, healing practices, and weaving endowments, the question of sustainability is an on-going concern for traditional knowledge owners and practitioners. This paper presents a broad overview of Marshall Islands TKEC focusing on tattooing, weaving, medicine, and navigation. Safeguarding partnerships with educational institutions and non-governmental organisations will be highlighted to show how effective external intervention is crucial for TKEC safeguarding and transmission. The major discourse of the paper is on how Marshallese traditional knowledge has survived environmental, developmental and multiple colonial challenges.



**Alan Max Quanchi, University of Queensland**

**The Photographs of Frederick O'Brien**

American author Frederick O'Brien is famous in literature and in histories of the USA Empire for repopularising the South Pacific through a series of books, quickly made into films, in 1919-1922, based on his brief experiences wandering in Polynesia. The first was expository and more travelogue than novel, titled *White Shadows in the South Seas* and was liberally illustrated with 63 photographs. This paper argues that it was the photography as much as the text that made O'Brien into a best-selling author, and it raises the question of how much impact photographically illustrated travelogues generally had on public opinion on USA Empire, European presence in the Pacific and on the culture, life and people of the Pacific.



**Vidalino Staley Raatior, University of Hawai'i at Mānoa**

**Michael Levin, Pacific Focused Institute**

**Will Micronesian Emigrant Education Lead to Future Economic Development in the Federated States of Micronesia (FSM)?**

The FSM currently provides few jobs for its high school and college graduates, hence, graduates must decide whether to stay home and look for one of the very limited number of jobs – almost all

of them either in education or public health – or emigrate to Guam, Hawaii, or the U.S. Mainland where a greater variety of jobs exist. This paper uses data from the 2010 FSM Census and the 2012 Micronesian Migrant surveys to assess the current status of recent high school and college graduates in terms of their current employment and social networks and conditions. We also use qualitative data from the “Feasibility Study for a Micronesian Culture Based Charter School and Other Educational Programs,” conducted by doctoral students in UH Mānoa’s College of Education to analyze the changing patterns of cultural values for the Micronesian diaspora. Finally, we consider the likely future of educated emigrants with respect to the ending of the economic provision of the Compact of Free Association in 2023.



**Jonathan Ritchie, Deakin University**

**The Death and Life of Embogi**

The figure of Embogi emerges from the shadows of World War Two in Papua New Guinea. This paper attempts to analyze who he was, what he did, and how we should remember him. Embogi is to many the villain who led European missionaries to their deaths at the hands of the invading Japanese forces in Papua’s Northern District in August 1942. He met his own death the following year at the hands of the Australian authorities, and left this world as a sorry reminder of the perfidy of some Papuans, especially those of his own Orokaiva people. How accurate is this picture, and what can we learn about the nature of colonial relationships between Australians and Papuans?



**Jonathan Ritchie, Deakin University**

**Looking for Contemporary Leadership Models in Papua New Guinea’s Modern History**

My paper recounts how current historical research seeks examples of positive behaviour by men and women leaders who experienced two of the greatest challenges in Papua New Guinea’s modern history: the cataclysm of the Pacific War and the transition to independent nation.

Two major oral history projects are currently under way by Papua New Guinean and Australian researchers working in close collaboration with the National Museum and Art Gallery. The first explores accounts of World War II’s impact on the lives of the Papua New Guineans who found themselves caught up in it, and the second examines the experiences of a diverse range of Papua New Guinean men and women during the two decades spanning PNG’s independence in 1975. Prominent among the outcomes of this research is the recognition that PNG history abounds with examples of powerful and positive leadership, usually in the face of overwhelming challenges. These stories yield important lessons for PNG’s present-day leaders and reinforce the continuing relevance of historical research in shaping contemporary behaviour.



**John Rosa, University of Hawai'i at Mānoa**

**What to Teach If One Must Teach a U.S. in the Pacific Course**

How can we teach more Pacific History in revamping traditional courses that are often centered around a nation-state's presence in a region? This presentation discusses my experimentation in a UH Mānoa upper-division course, HIST 483: The U.S. in the Pacific – one originally designed by diplomatic historian Donald D. Johnson (1917 - 1993) who focused mainly on the "Growth of economic and political interests and policies."

The urban nature of O'ahu often divorces students from day-to-day understandings of what it means to live in a Pacific, island society. So as a social and cultural historian, the last third of my course focuses on the layers of natural and human history at Moku o Lo'e (Coconut Island) in Kāne'ōhe Bay – starting with geological beginnings, then land tenure and management issues since the nineteenth century, and ending with the island's use by UH's Hawai'i Institute for Marine Biology. I hope that discussing courses like this one can help us explore ways to bring Pacific issues closer to "home" for students, teachers, and researchers.



**Benjamin Sacks, University of Western Australia**

**An English Game, a Samoan Contest: the Re-imagination of Cricket in Samoa**

Throughout the Pacific, agents of empire brought with them cultural practices underpinned by particular Western notions of history, progress and civilisation. Using the example of cricket in Samoa, this paper considers how Pacific islanders adapted one such cultural form to their own ontological frameworks. I argue that Samoans contested the game's method and meaning to privilege their own understandings of 'progress' and continuity. For 'Britishers' outside the metropole, the game functioned both to preserve their own identities and to reform those of the people that they encountered. Through cricket, colonised peoples could be marched forward, away from their 'primitive' state and towards the distant ideal of Englishness. In the hands of Samoans, however, cricket was eagerly seized upon and reimagined as a means of reinforcing important fa'a Samoa relationships. Rather than constituting a linear path toward Englishness, therefore, cricket became a means of supporting the foundational tenets of Samoan life.



**Jane Samson, University of Alberta**

**Eruera's Voyage: A Maori among the Melanesians in 1862**

Last year I discovered the manuscript journal (in Maori) of Eruera Te Ngarā's 1862 Melanesian voyage with Bishop J.C. Patteson and other members of the Melanesian Mission. I will be publishing an edition of his voyage journal, along with an English translation, in collaboration with the Auckland Public Library.

Almost nothing is known of the Maori assistants, teachers and clergy who assisted the Melanesian Mission. My paper will highlight the ethnographical significance of Eruera's observations of

Melanesians, for example in his assessment of music. Usually conceptions of the Melanesian “other” were penned by Europeans; this paper will draw on my work in missionary anthropology to analyze Eruera’s journal in terms of “othering and brothering” across multiple frontiers of race, language, culture and power. The position of Eruera in this transnational nexus was fluid and provocative, and his voyage is a classic example of new pathways forged by mission activities.

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**Elyssa Santos, University of Guam**

**‘On the Ropes’: Combative Intersections of Chamorro Masculinities in the American Boxing Ring**

Focusing on the specific context of boxing, this paper attempts to more closely examine colonial gender constructions during the Naval Administration of Guam from 1898 to 1941. The presentation explores the impact of boxing on notions of Chamorro identity, culture, and masculinity and speculates on the trajectory of these attitudes and beliefs in the ongoing milieu of 21st century American colonialism.

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**Jessica A Schwartz, University of California, Los Angeles**

**Composing Against Elimination: Musical Friction in the Marshallese Diaspora**

In 2013, Marshall Islands’ Minister Tony deBrum countered large-scale migration due to climate change: “To move us from our home is tantamount to asking us to eliminate a society from the face of the earth. We’re talking about the elimination of tradition, of language, of a way of life.” This presentation analyzes Marshallese musical archives that preserve precious aspects of language, culture, and history within the larger diaspora (RMI internal displacement and outmigration to the US), contoured by dislocation during World War II and nuclear devastation. I analyze survival narratives in musical interplays between cosmopolitan and traditional warfare motifs that resound cultural loss as a “call to arms” (ekakwikwi) to protect Marshallese land as lineage and also lineage as resonance of land. Focusing on performances of jepta (songfest competitions), I explore productive musical friction (Tsing 2005) composed of chant and western genres, which offer important spaces for transpacific composition and intergenerational communication of Marshallese ways of life.

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**James D. Sellmann, University of Guam**

**Hermeneutics and the Persistent Value of the Speech Attributed to Maga’lahi Hurao**

In this brief presentation, I propose that the speech attributed to Maga’lahi Hurao is a living and vital text for Chamorro activism today that must be overcome. Applying the art and science of hermeneutics, I propose that the speech holds a special place in the memory of Chamorro history and its ongoing struggle with colonialism. The speech itself is problematic. It is not likely that any Spaniard had direct access to Maga’lahi Hurao’s war council to record the speech. An earlier version of the speech is attributed to Maga’lahi Aguarin. A careful study of the speech shows that it contains various European values, especially happiness and liberty. I propose that we need to

encourage ourselves to be liberated from the text of the speech and return to the deeper spirit of Maga'lahi Hurao's resistance movement to act authentically in the anticolonial movement for Guam's self-determination.



**Masaya Shishikura, Independent**

**A Chain of Songs in Distance: Musical Translation between Micronesia and Ogasawara**

Music travels from one place to another and appeals to sentiments of different peoples across far distances. This paper investigates a great prospect of cultural translation by virtue of musical communications. As a case study, it examines several songs that have travelled from Micronesia to Ogasawara, Japan. During the Japanese colonial period (1919-1945), Micronesians began composing songs with Japanese lyrics. The lyrics of these songs often describe dynamic experiences of travel, encounter, agitation, and hardship of the people who moved around the Nanyō, or South Pacific. After the Pacific War, under the control of US Navy (1946-68), the Ogasawara Islanders occasionally travelled around Micronesia, and encountered songs written in somewhat awkward Japanese. They found shared sentiments and memories in the Micronesian songs that facilitated cultural translation between the peoples who have similarly suffered the politics of nation-states. Now, they affirm historical and cultural affiliations of the two island groups beyond geopolitical distance.



**Scott Simon, Université d'Ottawa**  
**Mona Awi, National Taipei University of Education**

**Paths of Becoming: Seediq Ecological Knowledge and Law in Contemporary Taiwan**

Indigenous ecological knowledge, especially in the steep mountainous terrain of Taiwan, arises from experience among pathways such as hunters' trails, routes between gardens, or treacherous paths of water pipes laid through the jungle. Nowadays, this also includes roads from the village to the courtroom. From a Seediq perspective, walking along paths involves not merely movement in space, but also remembering past events, nourishing relations with the ancestors (utux), and negotiating space with human and non-human others according to the ancestral law of Gaya. Experience of these pathways, overlaid with new challenges of colonialism and postcolonialism, has led indigenous hunters, farmers, and new political actors to elaborate complex systems of property rights and land use customs that may contradict state law or co-exist with it. This paper examines paths toward Seediq understandings of ecological knowledge and property law, examining their contribution to a postcolonial future of indigenous rights and sovereignty.



**Laura M. Torres Souder; Souder, Betances & Associates**

**The Relevance of Cultural Wisdom in Pacific-Centered Pedagogy: Teaching the Chamorro Way**

The ethos of a people is rooted in the wisdom and traditions of the ancient past. Wisdom is ageless. As indigenous people of the Pacific, we are challenged to bridge the island-global divide by educating modern youth to survive and thrive in a 21<sup>st</sup> century reality while maintaining a viable

connection with the knowledge legacy of our ancestors. This is most effectively accomplished when we incorporate and leverage traditional wisdom in our pedagogy. Educators in Micronesia are challenged to become masterful at harvesting and applying this wisdom as an essential cultural asset for educating students to excel in school and in life. This paper examines central cultural concepts which are integral to the Chamorro ethos and seeks to demonstrate how they can be incorporated as teaching strategies to validate and affirm cultural identity, build cultural knowledge and literacy, and contribute to authentic national-building.



**Kate Stevens, University of Otago**

**Mono'i: Repackaging Tradition in Tahiti?**

This paper examines the place of mono'i – coconut oil scented with tiare – in twentieth century French Polynesia. As the only product from these islands with an Appellation of Origin, and the first cosmetic product to achieve such certification, mono'i is a commercial success story for the territory. Its production also remains an important cultural tradition across the islands, with 'industrial' and 'artisanal' mono'i sold side by side in the Pape'ete markets. This paper explores the history of commercialization and marketing of mono'i in French Polynesia and abroad, emphasizing the underlying tensions between ideas and aspirations of tradition and modernity embodied by the development of mono'i as an export product.



**Kate Stevens, University of Otago**

**Visualising Violence and Performing Law: Postcards of the Kersaint in the New Hebrides**

In 1912-1913, the Kersaint toured the New Hebrides Condominium as part of a voyage encompassing New Caledonia, Fiji and Wallis and Futuna. The visit of the warship came at a particularly sensitive moment for the Anglo-French administration, as French frustrations with the perceived overreach of Protestant missionaries and British officials on Tanna peaked. In the absence of a British warship, the Kersaint unilaterally arrested various Islanders in an attempt to assert greater French influence and mitigate that of the British. Their visit was one in a much longer, and often violent, pattern of post-1907 naval intervention in the New Hebrides.

However, this voyage is also noteworthy for the series of postcards produced from it, published by de Béchade in Nouméa. Taking two postcards depicting the arrest and transport of Islanders as a starting point, this paper examines the significance of punitive expeditions in 20th century New Hebrides. I argue that, despite their tenuous legality, naval expeditions were important representations of colonial law and order in the context of fragile substantial power, serving to pacify settlers as much as Islanders.



**Dianne Strong, University of Guam (retired)**

**Surrender at Truk: How Learning the Japanese Language Saved Lives & Shortened the Pacific War**

This biography will examine the role of Marines and Navy men who learned Japanese to save lives and shorten the Pacific War. It will focus on a Marianist brother who was imprisoned in Japan after teaching there for 12 years, and was repatriated to the U.S. in the first diplomatic exchange aboard the M.S. Gripsholm in 1942. The native Philadelphian enlisted in the Navy at age 35, and served as official interpreter for Guam's Rear Admiral George Murray in Truk on 2 September 1945 when the Japanese surrendered aboard the USS Portland.

Today, 70 years later, declassified documents and photographs reveal surprising "behind the scenes" efforts that led to the United States-Japan alliance. This Pacific War tale is a strong testament to the importance of learning a language other than English, both in peacetime and when at war.



**Steven R. Talley, University Of Otago**

**Indigenous Entrepreneurship in the Colonial Copra Trade: The New Hebrides**

Accounts of the copra trade in colonial New Hebrides have examined the experiences of Ni-Vanuatu working as indentured laborers on coconut plantations and the relations between "smallholder" Ni-Vanuatu copra producers and locally resident Western copra traders. But from relatively early in the New Hebrides copra trade, enterprising Ni-Vanuatu were also attempting to eliminate the middleman – the Western trader or planter – and market "native" copra themselves directly to metropolitan shippers and agents. This paper reviews the cultural and socio-economic context and historical trajectory of Ni-Vanuatu entrepreneurship during the colonial copra trade. Focusing on key examples from different places and periods, it seeks to shed light on how a changing and uniquely New Hebridean mix of socio-economic and cultural factors propelled, constrained, and shaped indigenous copra entrepreneurship from the earliest to the final days of the colonial period.



**Teresia Teaiwa, Victoria University of Wellington**

**Mela/Nesian Histories, Micro/Nesian Poetics**

If histories are structured representations of the past, poetry and poetics are able to disrupt such attempts at structuring and open up alternative ways of thinking and feeling about the past. This presentation reflects on my own poetic explorations of my African American, Banaban and I-Kiribati heritage, and constructs a manifesto for future work at the intersections of Afro-Diasporic and Pacific history and poetry.



**Nicholas Thomas, Museum of Archaeology & Anthropology, University of Cambridge**

**Another Way of Telling: Exhibiting 'Oceania' in London**

Pacific history - and history in general - was traditionally based on documentary sources of various kinds. Over time, the discipline's methodologies have been extended through engagements with oral history and with visual records such as photo archives. These shifts not only involved new kinds of sources but new considerations of what historical knowledge was and could be, as well as who it was for. This presentation argues that the vast collections of artefacts, primarily in northern hemisphere museums, also offer the potential for fresh imaginings of the past. It draws these arguments together with an outline of a major exhibition dedicated to the art and history of Oceania, scheduled to take place in London in 2018. Responses to this concept and the exhibition plan will be welcomed.

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**Kirsten Moana Thompson, Victoria University of Wellington**

**Legacies of World War II: Militourism and the Anthro(s)cenic Pacific**

Recent years have seen the emergence of the theoretical concept Anthropocene or a term that describes a new geological epoch that marks the human impact on the Earth's ecosystem with phenomena like global warming. I will explore a concept I name the anthro(c)enic, by which I mean, the ways in which the waste traces of the American military empire (at the triumphal end of World War II) have intersected with natural spaces and forces of the Pacific (the sea, coral and beach) over the last 70 years and become mediated through the contemporary touristic gaze. Influenced by the recent debates around the term 'militourism', I will consider the War's material legacies and their increasing remediations in film and photography that address and market to the tourist consumer, whether it be scuba divers in Ironbottom sound or Million Dollar point or backpackers and adventure hikers on Guadalcanal.

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**Beatrice Trefalt, Monash University**

**Japanese War Memoirs and the Battle of Saipan**

In Japan, the island of Saipan refers both to a nearby and affordable tropical holiday, and to the site of a battle that annihilated Japanese troops, embroiled the large population of Japanese residents on the island, and ultimately spelled the end of the Japanese empire. This paper sifts through the various layers of meaning that the battle of Saipan and its aftermath came to signify after the war. Using a variety of Japanese memoirs, the paper shows how battlefield experiences signified military heroism as well as brutality and failure, and how these experiences, both military and civilian, translated into post-war arguments on how to remember and recognise this battlefield and its consequences.

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**Ricardo D. Trimillos, University of Hawai'i at Mānoa**

**Hawaiian and American Pasts Fronting a Native Hawaiian and a Globalized Present: Reworking Harold Arlen's "Over the Rainbow" by Israel Kamakawiwo'ole**

The 1990 release of "Somewhere Over the Rainbow" by Israel Kamakawiwo'ole (aka the Iz) garnered immediate attention from the local Hawai'i and diasporic Hawaiian music communities and later from an international public through sound tracks for film, television, and commercials. While the Hawaiianess of the Iz reworking is principally tied to the persona of the performer, what is often overlooked are the ways in which Hawaiian musical sensibilities—both pre-Contact (kahiko) and post-Contact ('auwana, hapa haole)—inform its sonic gestalt.

Taking sound as a point of departure, the paper problematizes notions of "past," including the recaptured past of the 1970s second Hawaiian Renaissance and the past of the 1939 Harold Arlen work within early Fordist American capitalism. The two pasts have implications for two principal modes of reception of the work, one in which Hawaiianess—past and present—is central and one in which Hawaiianess is frequently erased.



**Futuru C.L. Tsai, National Taitung University**

**It's a Gun or a Slingshot? Transformation of Spearfishing Gear among Indigenous Amis People and Its Imagination of the Nation-State in Taiwan**

This paper explores the history of spearfishing gear among Indigenous Amis people in the context of contemporary state law in Taiwan. Spearfishing is a traditional fishing skill among the Amis People in eastern coast of Taiwan. Before 1895, Amis spearfishing gear simply constituted a person with a spear standing on a boat or reef to spear fish. During the Japanese ruling period, new materials were introduced for making the underwater spearfishing slingshot (in Amis language, Pacin, borrowed from Japanese, Pachinko, the slingshot). The Amis people have been using free dive spearfishing since then. After the Nationalist Party (Kuomintang) took control of Taiwan in 1945, the spearfishing gun has been restrained so strictly that Amis spearfishing culture is disappearing. The spearfishing slingshot is regarded as a "gun" which must be controlled to avoid crimes and use by rebels in the Taiwan government's imagination of the continuity of the China Civil War.



**Chiao-hsin Tseng, Taiwan Graduate Institute of Law and Interdisciplinary Studies**

**Exploring the Condition of Indigenous Collective Rights from Contemporary Land Disputes in Taiwan: A Case Study of Paiwan People in Pindong**

The purpose of this paper is to reveal how indigenous peoples claim collective land rights in Taiwan. Land title is considered to be the most important collective right to indigenous people as a basic condition of indigenous autonomy. After colonial contact and modernization, state laws seriously impacted indigenous social structures. The current rhetoric and normative values of land usage can hardly be simplified into a dichotomy of tradition and modern. This research analyzes land dispute cases in the Pindong Paiwan area and shows how indigenous people interpret "collective rights"

when traditional land usage norms and modern laws intermesh in complicated ways. It also examines the difficulties indigenous people encounter in practicing collective rights. By analyzing different types of land disputes, this article presents local and contemporary meanings of collective rights and makes suggestions for the achievement of indigenous autonomy.



**Kuki Tuiasosopo, American Samoa Community College**

**We Are Back! Efforts by the Fine Arts Department to Reclaim its Rightful Place in the Classroom and on Stage**

In Fall 2012, American Samoa Community College changed their curriculum, influenced by recommendations from the Accrediting Commission for Community and Junior Colleges (ACCJC). Although the dialogue and the process of this change commenced earlier in the year, the new curriculum majorly set back the academic programs of the fine arts department, causing the music program to delete those courses that dealt with Samoan music and dance. Moreover, a major drop in student enrollment in ensemble and studio courses meant that the academic programs of the fine arts department were no longer able to retain their students.

Despite this adversity, the faculty of the fine arts department, in the spirit of student centeredness, worked diligently with the college administration to address issues following establishment of the new curriculum. This paper explores the current efforts by fine arts faculty to reclaim and reintroduce courses and curriculum that deal directly with Samoan art forms, including music and dance.



**Ato'ese Morgan Tuimaleali'ifano, University of the South Pacific**

**Decolonising and Recolonizing Pacific History in Pacific Secondary Schools and Colleges**

A survey of senior secondary school history prescriptions in the University of the South Pacific region revealed the persistence of colonial influence in the school systems despite years of tinkering. The current structure suggests a curriculum whose content is obsolete and anachronistic with little incentive for Pacific Island students to learn any history about their home countries. Until 2015, the institution responsible for managing content and assessment of senior secondary school curriculum was the South Pacific Board for Educational Assessment (SPBEA). Since 2007, the current history prescription comprises a core topic and other options dominated by Western oriented topics mired in the security of Western powers, with very little if any of the emergence of Pacific Islands as developing nation states and as a regional bloc. In 2014, SPBEA decided to decentralise responsibility for design, assessment and administration of PSSC curricula to Member countries in the region. Before this decision was made, Fiji's Ministry of Education and USP's History department had completed a successful collaboration to revise the senior secondary school history curriculum in 2014. My talk is about the lessons from this collaboration and the reasons for its continuity and extension to Pacific Island countries in the region.



**Kambati Uriam, University of the South Pacific**

**Rev. George Herbert Eastman and the Invention of the Gilbertese**

Rev. George Eastman and his wife Winifred were missionaries of the London Missionary Society in the southern Gilberts (Kiribati) from 1918-1947. The Gilbert Islands was a Protectorate of Britain from 1892, and from 1916 the islands became a colony of the British Empire. Together with the Ellice Islands, they were administered from Banaba since 1908, and the two island archipelagos were collectively known as the Gilbert and Ellice Islands Colony. Communities in the Gilberts, although acknowledging themselves as people of te korone (colony), identified themselves more as communities of their own respective islands with their own distinct features and particular ways of life. When Rev. George Eastman left the Gilberts because of the threat of the Japanese to English missionaries, there was already an understanding of a shared heritage and identity by the Gilbertese, one that was Southern in its form and Protestant in its essence.



**Kambati Uriam, University of the South Pacific**

**Women and the Wars of Kiribati in Gilbertese Oral Tradition**

Wars in Kiribati involved warriors mainly from the rorobuaka category. Wives of warriors whose village was raided participated in the fighting as well, usually throwing stones at the enemy from the rear and rushing into the thick of the fighting when their husbands were injured or fell at the hands of the enemy. Fighting would stop when one army was scattered and retreated into the sea, or when a leader of one of the armies was either killed or badly injured. But not all wars came to an end with the death or injury of a leader: many great wars were stopped by women. How did women stop the wars? What role did women play in the wars? Who is Nei Taberannang in the War of the Centipede? What has teiao (menstruation) got to do with the goddess Nei Tituabine? Why were clan members of Nei Tabiria proud of her incestuous relationship? These questions and others relating to women and wars will be discussed in this paper which argues that while it is true that Kiribati society is male dominated, lives of certain women were contrary to the norm.



**James Viernes, University of Guam**

**Ina, Diskubre, Setbe (To Enlighten, To Discover, To Serve): Curricular Obstacles to the University of Guam's Growth as a Center of Regional Excellence**

The University of Guam (UOG) has a defined goal of becoming a center of regional excellence in the Pacific. Yet undergraduate and graduate courses offered across the university campus that assert a defined emphasis on the Pacific continue instead to be narrowly concerned with Guam, and, in some cases, greater Micronesia. A broad regional Pacific reach is lacking in such courses, despite catalog descriptions that indicate otherwise. Thus, students continue to complete our academic programs with largely limited understandings of how Guam and Micronesia play an integral role in larger Pacific History and Pacific Studies, as well as the ways in which Guam and Micronesia might benefit from critical and meaningful engagement with the wider region. This presentation will consider the curricular obstacles specific to the teaching of Pacific History and Pacific Studies at

UOG. It will consider these obstacles in the context of the university's quest to achieve legitimacy as a truly regional Pacific institution, as well as areas of promise toward addressing and even overcoming such challenges.



**Deborah Waite, University of Hawai'i at Mānoa**

**Koka Ritual Boards from Buin-South Bougainville: Their Exhibition in European Museums**

The Telei people of Buin once created carved and painted wooden disks called koka about which anthropologist Richard Thurnwald (1908 field research) provides essential data. Radial designs representing Sun and Moon in different phases (rising sun, full moon) decorate koka disks; a radial design references the Morning Star (Venus) on both-shaped koka. At Unu rituals, men manipulated koka in the air to imitate movement and struggles of anthropomorphized planets; the Unu constituted social movement (from puberty to adulthood, alliance formation with particular chiefs and land). Coded features of pertinent village and land were depicted on koka.

Rarely are koka exhibited (the British Museum being an exception). Many languish in storage in German museums. Museum exhibitions could convey their multi-level context of movement by positioning koka so that both decorated sides of the objects are visible. Photographs (Thurnwald field photos) and verbal texts would elucidate the interactive nature/role of koka. Actual mechanical movement should not be out of the question.



**Ansito Walter, University of Guam  
Marilyn Salas, University of Guam**

**Uruon Chuuk: Sustainable Livelihood of the People of Munien Village, Chuuk State, FSM**

During the Chief Executive Meeting held in Guam on March 2012, chief executives of the FAS (FSM, RMI, and ROP) endorsed a proposal for a study and evaluation of the Compacts of Free Association with the United States. This study will examine sustainable livelihoods of the people of Munien village before and during the Compact of Free Association. Villagers' perspectives and dreams for a better future and significant impacts on livelihoods since the Compact's full implementations in 1986 will be discussed. The study proposes to present research findings and implications relevant to sustainable livelihood in three main research areas (Economic Development, Human Development, and Natural Resources) to FAS leaders for future negotiations between the FAS and the U.S. through the Compact of Free Association. The study comes at a very crucial time in the advancement of FAS and will provide information relevant to FAS government decision-making.



**Hiagi Wesley, Brigham Young University - Hawai'i**

**Militarism and Mormonism in Guam and Saipan**

The bombing of Pearl Harbor dramatically affected the lives of many Mormon military personnel and civilians. On Wake Island, a civilian farmer named Forrest Packard became a prisoner of war. He

chose to minister to others and became known as “the little chaplain.” Packard recorded all the deaths in the camp on a scrap of paper that he rolled up and hid inside a hollow bamboo stick. He later turned it over to an astonished and grateful Red Cross official. During the war, many early servicemen held worship services in foxholes or constructed makeshift chapels. On Saipan, L. Tom Perry, a Marine, helped build a chapel out of surplus materials and attended church only one day before leaving the island. On Guam, Lewis Gale and other service personnel met in foxholes. The presence of Mormon military personnel resulted in congregations on Guam that later spread to surrounding islands.



**Hiagi M. Wesley, Brigham Young University - Hawai'i**

**Umu Making, Oceania's Traditional Way of Cooking in the Pacific Islands Studies Curriculum**

One of the best activities that contributes to the overall learning of Pacific cultures is the making of the umu (Tongan/Samoan), imu (Hawaiian), um (Marshallese), lovo (Fijian). Such an activity gives students hands-on experience, exemplifies values of Oceania and inculcates cultural practices that are authentic and real. For those participating in the making of the 'umu' it provides them with a unique cultural perspective which clarifies values and concepts that may not be very meaningful in class discussions. The concepts of team work and collaboration become very real in order to be successful. The sharing of the traditional delicacies epitomizes the importance of food in Oceania and the building of relationships. Writing about the umu experience where students have to summarize, analyze, evaluate and reflect contributes to critical thinking and metacognition.



**Terence Wesley-Smith, University of Hawai'i at Mānoa**

**Oceania and China's New Silk Road**

This paper reviews the changing role of China in Oceania a decade after Chinese Premier Wen Jiabao announced plans to substantially raise the level of engagement with the region at the April 2006 China-Pacific Island Countries Economic Development and Cooperation Forum in Fiji. It argues that China's rise in the region has opened up important new economic and political possibilities for Pacific Islands states, and has been an important factor in the changing regional architecture of power and influence. The paper suggests that China's interactions with Pacific Island places will intensify further as President Xi Jinping's signature economic and diplomatic "New Silk Road" initiative (One Belt, One Road) gathers momentum, and considers some of the implications of this for Oceania.



**Areta Wilkinson, Museum of Archaeology and Anthropology, Cambridge University**

**Hangā Whakaahua: Uplifting Something from the Past into This Time**

Ngāi Tahu artist Areta Wilkinson created contemporary artworks inspired by shadows of ancestral taonga tūturu (customary treasures) for her doctorate, following a residency at the Museum of Archaeology and Anthropology, Cambridge University. A gold tiki named Hine-Āhua and other

adornments created by Wilkinson converse across time and space. Their whakapapa (genealogy) connects with taonga tūturu of Te Waipounamu the South Island of New Zealand and to kōreroro (dialogue) from cultural experts. The form of Hine-Āhua was generated out of Māori critical theory, and a tribally specific methodology that values hangā whakaahua - moving an idea into form through a creative experimental process. Without putting theory to use, Hine-Āhua wouldn't exist.

Wilkinson will share her artistic inquiry of taonga Māori held in museum stores in England, Germany and New Zealand. The shadow of these taonga is returned to Te Waipounamu. Contemporary artworks will be available for viewing.



**Mary Jane Woodger, Brigham Young University**

**David O. McKay: Educational Model for Mormon Schools in the Pacific, 1906-1940**

This paper is a systematic study of David O. McKay's teachings and his influence on the development of policy and practices of The Church of Jesus Christ of Latter-day Saints Schools in the Pacific. It supports the premise that McKay's ideas were revelatory in nature and prepared a rising generation of Latter-day Saints living in the Pacific for parenthood and Church leadership. It also investigates the extent to which McKay was an innovator in Church education by analyzing the speeches, addresses, and sermons that McKay gave during this time period in the Pacific. This research can help guide historians and educators to achieve a better comprehension of contemporary institutions, practices and issues that evolved during McKay's ministry. Included is an analysis of 215 notebooks kept by McKay's secretary Claire Middlemiss which catalogue and record every McKay engagement from 1906 to 1940. This paper also explores the development and implementation of McKay's ideas to better understand his influence in promoting more productive schools and individuals within the LDS Church in the Pacific.



**Fred E. Woods, Brigham Young University**

**Community: The Mormon Experience at Kalaupapa**

This presentation is a distillation of a forthcoming book, *COMMUNITY: The Mormon Experience at Kalaupapa*, which deals with the inclusive experience the Mormons (Latter-day Saints) had at the Kalaupapa leprosy settlement, located on the Hawaiian island of Molokai. The LDS were embraced by this ecumenical community which sought to lift and love and generated light instead of heat in reaching out to one another. The disease (now referred to as Hansen's disease rather than leprosy) eradicated the barriers between ethnicity and religiosity and represents a powerful life-changing model of the Latin maxim: In essentials, unity; in non-essentials, liberty and in all things charity.



**Chun Hsuan Yang, National Taitung University**

**Stories about Tafalong Pangcah Working Abroad as RSEA's crew**

In 1956, the Ret-Ser Engineering Agency (RSEA) was established in Taiwan. The Agency recruited people and sent them to domestic or foreign places to do engineering work and build infrastructures for the government. At that time, many men in Tafalong, an indigenous Pangcah community in Taiwan, joined RSEA for economic reasons, and most of them were then sent to the Middle East and worked there for ten years or more. This paper will follow their memories, going back to those days when they lived far away from their hometown and in countries where the language and culture were totally strange to them. I will explore the lives, memories and histories of these Pangcah migrants.

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**Shu-ling Yeh, National Taitung University**

**Women's Church Groups and the Empowerment of Women among the Austronesian-Speaking Amis of Taiwan**

In this study I examine the development and contemporary activities of the Catholic Church in Cidatayay village as examples of the Church's indigenisation endeavours and the syncretic amalgamation of traditional and Christian beliefs. I aim to show, on the one hand, how in the local village context people have creatively appropriated and transformed Christianity in response to the changes caused by Han colonization and capitalism. On the other hand, I explain how massive Amis migration to urban centres has resulted in Catholic fiesta celebrations still strongly shaped by indigenous religious features. Hence this study documents the role played by Catholicism itself in Amis migration, most notably in the large-scale Amis Catholic fiesta tied to "the Assumption of the Blessed Mother Mary and Catholic Aboriginal Day." The conspicuous image of Mother Mary and the collective energies of local impassioned women expressed in these activities, although qualifying as instances of change, still resonate with central features of the indigenous religion.

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**Sorowai Indei Yufuai, Australia National University**

**Indigenous Media Plays an Important Role for a Wider Democracy in West Papua**

Much of the indigenous media in West Papua has grown as an initiative of local people. Indigenous media in West Papua consists of local journalists who are trusted by the community. They engage directly with the local community and play an important role in accommodating the voices of local people. With the presence of this media, people are able to access updated information and express their aspirations. The development of indigenous media in West Papua however faces many challenges. The Indonesian government's fear of the internationalisation of the West Papua independent movement, and human rights abuses in West Papua have caused journalists to be placed under strict surveillance. This has led to violence against journalists and to the marginalisation of West Papuan voices, contributing to the slowing down of democracy in West Papua. The development of native media becomes an important key to democracy in West Papua. This should be recognised by everyone to create a wider democracy in West Papua.